



# Millennial STAR

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Cover: The most recent portrait of the Prophet Joseph Smith, painted by Alvin Gittins, was completed in August. Artist Gittins, head of University of Utah art department, went to original descriptions and two death masks in order to create the most life-like painting of the Prophet. The beautiful result is reproduced here for the first time in colour.

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# Preach the Word of Christ

A Conference Report by  
President David O. McKay

*"I charge thee therefore before God," Paul wrote to Timothy, "and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom;*

*"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*

*"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;*

*"And they shall turn away their ears from the truth, and shall be turned unto fables.*

*"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Timothy 4:1-5.)*

Those are among the last words written by Paul to his son in the faith, Timothy, who was ordained bishop of the Ephesians. When Paul wrote those words, he was a prisoner under Nero. Two charges were pressed against him: One, that he had conspired, so it was alleged by Nero's partisans, to set fire to Rome.

Secondly, he was accused of introducing a novel and unlawful religion. That was Paul's second imprisonment. Many of his friends had left him. Demas, who had been in the Church, had forsaken him and gone home. Alexander, the coppersmith, an apos-



tate, had testified against him, but Luke remained by his side.

Evidently Peter, Paul, and other leaders of the Church were troubled in their day by apostate groups even as leaders today are troubled by apostates who usurp authority, misinterpret scripture, and preach false doctrine. In the spirit of charity perhaps we should say, troubled by apostates who are mentally ill.

It seems that every age in the world has been afflicted with just such apostates and such perverted truth, and with incorrigible youth, degenerate groups, who make every age seem worse than those which preceded it. For example, listen to this:

*"The world is passing through troublous times. Young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone know everything. As for girls, they are forward, immodest and unwomanly in speech, behaviour and dress."*

No, that was not for today—that was written A.D. 1274—685 years ago!

Here is another:

*"President Frederick C. Perry of Hamilton College, expressing distrust of gloomsters who view the world with alarm, has cited these writings taken from an Assyrian tablet dated 2800 B.C. as proof that political prophecy for a dismal future has always been prevalent:*

*"The earth is degenerating in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption abound. The children no longer obey their parents. Every man wants to write a book, and it is evident that the end of the world is speedily approaching."*

That was written 2800 B.C.

Well, the era through which we are passing is no exception. On the fly leaf

of his book, *The Naked Communist*, by W. Cleon Skousen, we find this quotation (and I admonish everybody to read that excellent book of Chief Skousen's):

*"The conflict between communism and freedom is the problem of our time. It overshadows all other problems. This conflict mirrors our age, its toils, its tensions, its troubles, and its tasks. On the outcome of this conflict depends the future of mankind."*

Elaborating that statement, I should say that the most urgent problem of our day is a spiritual problem. I agree with one leading educator who said, and I quote:

*"Unless the spiritual problem is solved, civilisation will fail; indeed we already have a foretaste of that failure in many parts of the world:*

*"The Nazi creed presents a new conception of civilisation. It is the supposition, advanced with fanatic zeal, that civilisation consists primarily in material achievements, and can reach its goal without ethical considerations. It accents power, authority, and obedience; denies human equality and the worth of the individual."*

In their false teachings the Communists accept the doctrine of Marx, who denies the existence of God, and repudiates man's immortality. Second, they deny the divinity of Jesus Christ, and of course, His resurrection. They challenge the free agency of man.

In that first sentence that I read from Paul to Timothy, Paul declares the existence of God and we shall see how authoritatively he supports that. He declares the divinity of Jesus Christ, and the reality of His resurrection. I read again what he said to Timothy, and this is almost his farewell message to that boy.

*"I charge thee therefore before God, and the Lord Jesus Christ, who shall*



judge the living and the dead at His appearing and His kingdom." (2 Timothy 1.)

The United States recently entertained the leading man of the ideology that denies God, Jesus Christ, and the right of free agency and dignity of man. Even while he was there we could hear echoing his own words:

*"We remain the atheists that we have always been; we are doing as much as we can to liberate those people who are still under the spell of this religious opiate."*

Those are his words. He said further:

*"Those who expect us to abandon communism will have to wait until a shrimp learns to whistle."*

A number of years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwan Hall of the University of Edinburgh on the subject, "The Moral Values, Which Unite the Nations." In an interesting and convincing manner, Lord Balfour presented the following fundamental ties that unite the different nations of the world:

1. "Common Knowledge."
2. "Common Commercial Interests."
3. "The Intercourse of Diplomatic Relationship."
4. "The Bonds of Human Friendship."

The audience greeted his masterful address with a great outburst of applause. As the presiding officer arose to express his appreciation and that of the audience, a Japanese student, who was doing graduate work at the University of Edinburgh stood up, and leaning over the balcony, said, "But, Mr. Balfour, what about Jesus Christ?"

Mr. Robert E. Spear, to whom Professor Lang related this incident, writes:

*"One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind, and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation—that the reminder of his forgetfulness had come from a far-away non-Christian land."*

"Preach the word," Paul admonishes Timothy. What "word?" "That Jesus Christ who hath abolished death, and hath brought life and immortality to light through the Gospel." (2 Timothy 1:10.) Those words were named in that letter. Let us consider that.

"Behold the man," said Pontius Pilate, Roman Governor of Judea, as Jesus, mockingly bedecked with a purple robe, his hair platted with a crown of thorns, stood before the mob who cried, "Crucify him. crucify him!"

As on the occasion of that historic trial, so through the ages men have beheld Christ from different viewpoints. Some who reject Him as venomously as did the rabble, see in Him and in His disciples "investors of a Christian moral system that has undermined and sapped the vigour of the European world." Others with clearer insight, begotten by experience, behold Him as the originator of a system that "promotes industry, honesty, truth, purity, and kindness; a system that upholds law, favours liberty, is essential to it, and would unite men in one great brotherhood."

Others behold Him as the "one perfect character—the peerless personality of history," but deny His divinity. Millions accept Him as the Great Teacher, whose teachings, however,

are not applicable to modern social conditions. A few—Oh how few!—of the approximately two billion inhabitants of the globe, accept Him for what He really is—

*“the Only Begotten of the Father; who came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.”*

Today civilised nations are sitting on a mountain of explosives, accumulated in defiance of Christ's teachings. Let the heat of hatred, suspicion, and greed become a little more intense and there will be such an international explosion as will greatly retard, if not forcibly drive from the midst of mankind, the hoped-for peace heralded by the heavenly hosts when Christ as a babe was born in Bethlehem.

Prove it as a fact, and it is, that Christ did appear after death as a glorified resurrected being, and you have the answer to the question of the ages: “If a man die, shall he live again?” Let us look at the deep significance of the testimony of the disciples of Jesus, which may be better understood when we realise that with Jesus' death the apostles were stricken with gloom. When He was crucified their hopes all but died. That His death was a reality to the disciples is shown in their intense grief. In the statement of Thomas, in the moral perplexity of Peter, and in the evident preparations for a permanent burial of their Master. Notwithstanding the assurances of Christ, often repeated during the two and a half years He was with them, that He would return to them after death, the apostles seemed not to have accepted, or at least not comprehended the statement as a literal fact.

What was it, we ask the world, that suddenly changed these disciples to

confident, fearless, heroic preachers of the Gospel of Jesus Christ? It was a revelation that Christ had risen from the grave, His promises had been kept, His Messianic mission fulfilled.

*“The final and absolute seal of genuineness had been put on all His claims, and the indelible stamp of a divine authority upon all His teachings. The gloom of death had been banished by the glorious light of the presence of the Risen, Glorified Lord and Saviour.”*

On the evidence of these unprejudiced, unexpected, incredulous witnesses the resurrection has its impregnable foundation. There was one young man among them. I do not know whether we know about his life, but I think of him as sort of an independent thinker, not paying much attention to his mother's religion—his mother had joined the Christian Church, but he did not pay much attention to it until he was disturbed one night by his mother's voice asking him to rise quickly, don't stop to dress, throw a cloak around your body and rush to Gethsemane and tell Jesus that Judas and soldiers are coming to arrest him.

I think that young man who fled naked from the men who snatched the sheet from his body, was John Mark, the author of one of the four Gospels. We know he did join the Church later, and that he laboured with Peter. We know that Paul, in that letter to Timothy, said: “Bring Mark with you. He is profitable to our ministry, and let us hear his testimony.” We know he went on a mission to the northern part of Africa, and you travellers today can walk over ruins built to his memory.

We have no evidence that Mark joined the Church while the Saviour was on the earth. Undoubtedly the Saviour was in Mark's home. At any

rate we are justified in assuming that he was acquainted with the Master. Mark does not himself recount any appearance of the risen Lord, but he testifies that the Lord would meet His disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in history the words, "Here lies," were supplanted by the divine message, "He is risen." No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb, and if my inference is right, he knew about the trial, the humiliation to which Jesus was subjected, and the crucifixion, and he became a minister of the gospel. To the proclaiming of this truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

The text we read said that Luke stood by Paul's side at the jail. It was not long before Paul, according to tradition, was beheaded. Luke was a physician. He spent many years of his life studying about this man, Jesus, who was crucified. He experienced the darkness that spread over that country when Jesus was crucified. According to all trustworthy testimony we have the Gospel of Luke as it came from his own hand. In Chapter 24 Luke testifies to the divine message: "Why seek ye the living among the dead? He is not here, but is risen." (Luke 24: 5-6.)

With equal assurance as to their accuracy we can accept his statement and witness in regard to Peter's and Paul's and other apostles' testimony regarding the resurrection.

*"To whom also He (Christ) shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)*

Who can doubt Luke's absolute confidence in the reality of the risen Redeemer? Contrast his testimony, his life, with that of upstarts who deny the existence of God and laugh at the claims of Jesus Christ as the Redeemer.

It is true that neither Mark nor Luke testify as to having personally seen the risen Lord, and therefore some urge that their recorded testimonies cannot be taken as first-hand evidence. That they do not so testify, and yet were convinced that others did see him, shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

Fortunately, however, there is a document which does give the personal testimony of an eye-witness, a witness to an appearance of Jesus after his death and burial. This personal testimony also corroborates the testimony not only of these two men, Mark and Luke, but of others also. I have in mind Saul, a Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and before his conversion a bitter persecutor of all who believed in Jesus of Nazareth. And there is a quotation from the oldest authentic document in existence relating or testifying to the resurrection of Christ, in which we find Saul's (Paul's) words, sent back to people who had joined the Church, whom he loved and who loved him, saying:

*"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

*"And that he was buried, and that he rose again the third day according to the scriptures;*

*"And that he was seen of Cephas, then of the twelve;*

*"After that, he was seen of above five hundred brethren at once; of whom the*

greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God." (1 Cor. 15:3-9.)

In addition to the ancient apostles, we have the testimony of the Prophet Joseph Smith, who gives in an unequivocal description the following stirring testimony in relation to his first vision:

"...When the light rested upon me I saw two Personages . . . standing above me in the air. One of them spake unto me, calling me by name, and said pointing to the other—This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17.)

These words were spoken two thousand years after the events to which I have already called your attention!

Thus, my dear fellow workers and my friends in the world, the Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other apostles in accepting the resurrection, not only as being literally true, but also as the consummation of Christ's divine mission on earth.

Other great religious leaders among the nations of the world since history began have taught virtue, temperance, self-control, service, obedience to righteousness and duty; some have taught a belief in one supreme ruler and in an Hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

If Christ lived after death, so shall men, each one taking his place in the next world for which he is best fitted. Since love is as eternal as life, the

message of the resurrection is the most comforting, the most glorifying ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here; he will rise again."

My dear fellow workers, it is just as easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb as it is for me to look at you from this pulpit. It is true! It is just as easy for me to realise—and note this—that one may so live that he may receive impressions and direct messages through divine inspiration. The veil is thin between those who hold the Priesthood and divine messengers on the other side of the veil.

Let us say today as Paul wrote to Timothy: "Preach the word . . . do the work of an evangelist, make full proof of thy ministry." (2 Timothy 4:2, 5.)

"...The Lord is God and beside him there is no Saviour.

"Great is his wisdom, Marvellous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail.

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D.&C. 76:1-6.)

God help us in this age so threatened with an ideology of benighted people of disbelief in God our Father and in his Son Jesus Christ and in the Restored Gospel through those divine personages, to preach the Word and to be true to our callings no matter what or where they may be.



# WHO

## is the Saviour?

A Conference Report by  
President J. Reuben Clark, Jr.

WHO is the Saviour, this Man that we worship? We rather localise Him and think of Him as more or less belonging to us, that He is our Saviour and perhaps not known very much.

I want to read you just a few words to begin with. I am going to read from the Book of Moses, from the first chapter, and I am going to begin with the 32nd verse. The speaker declared He was the

*"Lord God Almighty, and Endless is my name.*

*"And by the word of my power, have I created them . . ."*

He was showing Moses, as they stood and conversed "face to face," the creation which the Father had made.

*"And by the word of my power have I created them, which is mine Only Begotten Son who is full of grace and truth.*

*"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten . . ."*

*"For behold, there are many worlds that have passed away by the word of my power (which is His Only Begotten Son). And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them . . ."*

*"And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.*

*"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words." (Moses 1: 2-3, 32-33, 35, 37-38.)*

It was not a novice, not an amateur, not a Being making a first trial, that came down in the beginning, after the Great Council, with other Gods, and

*President J. Reuben Clark, Jr., First Counsellor in the First Presidency*



searched out and found the place where there was "space" (for so the record tells us in *Abraham*) and taking of the materials which they found in this "space" they made this world.

I want to suggest two or three things to you, I hope I will not confuse you too much. But we in this galaxy—and the heavens which we see are the galaxy to which we belong—we from this point where we stand or float, can see one billion light years all around us. A light year is the distance which light travelling at the rate of 186,000 miles a second, will travel in one year. The astronomers tell us that we now can peer out into space one billion light years, we in the centre.

Where we are moving, how we are moving, how rapidly we go, we do not know. As you look into the heavens you do not see the heavens as they are today. You see them as they were the number of light years ago when the light therefrom began to come from them to us. If it is a hundred million light years away, it was a hundred million light years ago.

It is said that there are one hundred million galaxies within this radius that are the same as ours. They say that this galaxy in which we live, in which we float and have our existence, is one hundred thousand light years in diameter. They say that it is shaped lenticular, as if two glass watch crystals were put together, ten thousand light years through the thickest part, and I repeat, a hundred thousand light years through.

Astronomers now yield what they did not formerly yield, that there may have been many, and probably were, many worlds like ours. Some say there were in this galaxy perhaps from its beginning, one million worlds like unto this one.

"Worlds without number have I created," through "mine Only Begotten Son."

I repeat, our Lord is not a novice, He is not an amateur, He has been over this course time and time again.

And if you think of this galaxy of ours having within it from the beginning perhaps until now, one million worlds, and multiply that by the number of millions of galaxies, one hundred million galaxies, that surround us, you will then get some view of who this Man we worship, is.

He was a member of the Godhead—the Father, the Son, and the Holy Ghost. He participated in the Great Council of Heaven which decided that they should build a world, a world to which we might come as mortal beings and work out our salvation. I cannot but think that the same purpose had had been present untold numbers of times for our Saviour then to work out his world-creative work as he did for us. "Worlds without number have I created," through "mine Only Begotten Son."

You remember the night before He was born, He appeared on this continent to Nephi, Nephi who was greatly troubled because those hostile to a belief in the Christ were threatening extermination, and in order to quiet Nephi and give him hope, He said to Nephi: "...on the morrow come I into the world." (3 Nephi 1:13.)

I repeat, it is difficult for me to understand that this was merely one and the first creative experience He had had, instead of being one of untold like creative experiences in the eternities. I am not declaring doctrine; this is just my view.

And when the morning came, the next day, there was in Palestine a

couple, Joseph and Mary. They lived in Nazareth. They had travelled, evidently, from Nazareth to Bethlehem in order to pay a tax that had been decreed by the Roman Emperor. That was the ostensible purpose. She, heavy with child, travelled all that distance on mule-back, guarded and protected as one about to give birth to a half-Deity. No other man in the history of this world of ours has ever had such an ancestry—God the Father on the one hand and Mary the Virgin on the other.

When they had reached Bethlehem they could get no place, you remember, in the inn. Everything was taken. So they were forced to go into a stable, and the new-born Infant, fresh from the throne of God, had to be laid in a manger, "descending below all things that He might rise above all things." I have great sympathy for poor Joseph. He was the husband of Mary, but not the father of the Son she was to bear. Years afterwards the Jews twitted him on that fact.

I am not going to try to go through the life of the Saviour except in a most casual way. Here He was, in a stable in Bethlehem, in a manger. You remember the story of the Wise Men. We do not know just where they came from. We do not know how many there were. It has been assumed there were three, because the gifts were spoken of as gold, frankincense, and myrrh. You remember how they came to Herod and inquired about it, how Herod sent them out to locate the new king of the Jews and bring word back to him that he might go and worship, so he said. But true to his nature he was lying when he said it, for he intended to send back to Bethlehem and kill all the infants that he might be sure to kill this king. You know the story. The

Wise Men, warned in a dream, did not return.

Herod, true to his intent, did kill the infants in Bethlehem. But warned of their danger, Joseph and Mary fled with the new-born King, to Egypt. But from that time until the final scene, the Jews, some among them, sought constantly to kill Him.

He came into a chaotic condition. Palestine was not a place of peace and love and brotherhood. It was the habitation of some of the most terrible passions that were loose in the world at that time. They were the constant companions of those who were around the Saviour.

You remember His trip when He was twelve years old, when He apparently first indicated, at least, so far as Mary understood, who He was—where, after three days of search, they finally found Him talking to the learned men of the nation and she reprovingly said to Him: "Thy father and I..." (she meaning Joseph, which indicates that in the household of Joseph and Mary, He was true to His relationship, presumed, to Joseph and to Mary)... She said to Him, "Thy father and I have sought thee sorrowing." And He replied in that great disclosure, "Wist ye not that I must be about my Father's business?"

But He went back to Nazareth and dwelt with them, a carpenter, a carpenter's son, until He took on His mission. Thereafter, when they found Him doing wonderful things and displaying wonderful information and great knowledge, they said, "Is not this the carpenter's son? ... Is not this the carpenter?" He lived in a lowly home, the only man born to this earth half-Divine and half-mortal. He dwelt among the most lowly, taught among them, did His works among them.

He went on through life, I repeat, followed day by day by enmity that would have exterminated Him, but escaping all because of the great mission which He had to perform.

I can understand, in a way at least the difficulty which the Jews had. They recognised in His miracles the same sort of miracle that had been done by their prophets all down through their history. He violated the laws of gravity by walking on the water; Elisha had caused an iron axe to float on the water. He raised them from the dead; so had Elisha of old. He fed them the loaves and the fishes; and so had the prophet Elijah fed a hundred with little and supplied the widow with oil. They had seen all of these great principles manifested, they knew them, and they had hard work recognising that there was something way and beyond that in Jesus.

He began very early in His mission to indicate who He was. As He went north after the first Passover. He saw Nicodemus and to Nicodemus He indicated that He was the Christ. Nicodemus did not understand.

He journeyed north until He came to Samaria, and there He stopped at Jacob's Well and saw the woman of Samaria. He told her who He was. The Samaritans were hated by the Jews and the Jews were hated by the Samaritans, and this, I think, was the first time He indicated in His mission, that He came for all men and not for the chosen tribes alone. Thereafter from time to time He indicated that He was the Messiah.

On one occasion when He was attending the Feast of the Tabernacles in the Temple at Jerusalem, He was being twitted regarding His ancestry. They were talking about their ancestry; they were the children of Abra-

ham! There came a point in their discussion where they said, He having stated He knew Abraham, "Thou art not yet fifty years old, and hast thou seen Abraham?" And His reply to them was: "Before Abraham was, I am." So He declared His Messiahship.

And so on down through His long course of life, day after day proclaiming His truths.

He had a great mission to perform. He had to break down, to fulfil, as He told us, the Law of Moses. If you want to know how far He had to go from the laws which had been given to ancient Israel, read the Sermon on the Mount, read the Sermon on the Plain, read the sermon at the second Passover, and see how He had to drive and drive and drive for the new law.

One illustration:—He said:

*"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:*

*"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."* (Matt. 5:28.)

That was the new law.

And so with thousands of other things. Those documents to which I have referred, and a few others, are the greatest revolutionary documents in the whole history of the world. They mark the turning away from, the fulfillment of, the Mosaic Law and the introduction and operation of the Law of the Gospel He restored.

Finally, at the last trial, having been before Annas, He was taken to Caiaphas, the father-in-law of Annas—Caiaphas was the High Priest installed by the Roman government, Annas was the man who, under the law of Moses, should have been the Chief Priest. At the trial before Caiaphas and the Sanhedrin, Caiaphas said: "I adjure thee by the living



God, that thou tell us whether thou be the Christ, the Son of God." And Mark records that He said unto him, "I am."

But they took Him the next day and tried him before Pilate. Poor Pilate, torn because of his belief in the innocence of this Man, sought to release Him, but without avail. They insisted on the death of the Christ. And so He was finally condemned and turned over to them.

Then He was taken out on Calvary, and He, a God, one of the Holy Trinity, He was crucified on a false charge of treason, between two common thieves. One of the Fatherhood, one of those belonging to the Godhead, come to earth, cradled in a manger, fresh from the throne of God, was crucified like a common criminal between two thieves.

Resurrected on the morning of the third day, seen by many, touched by many, He lived here for forty days as if loath to leave those among whom He had worked so long. Then, and even before then, He went back to the Holy Trinity, resumed His seat alongside the Father, sat again a member of the Godhead.

That is the Man we worship. That is the Man who gave us the law that will enable us to fulfill our destiny declared from the very beginning. That is the Man who sacrificed Himself. "Behold the Lamb of God," it was declared anciently, "slain from the foundation of the world." He died to atone for the sins of Adam.

None of us has been born more lowly; none of us has died more ignominiously than He. But this He did for you and for me, that we, when we have finished our careers here, might be able, after going into the tomb and paying there whatever penalty there is

for us to pay, we, too, may be resurrected and go back into the presence of Him who sent us, good and bad alike.

That is the Man we worship—not a man of high degree, world-wise; not a man of power, and yet He said on one occasion:

*"Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?"*

Never invoking His divine powers merely for His own selfish good, always for the benefit of others, for all humanity, always sacrificing, always trying to obey the will of the Father, telling us over and over again that He did nothing that He had not seen His Father do, that He taught nothing that He had not heard His father teach.

The mystery of it all is beyond me. I can only take the record as it stands, and that record tells me that if I obey His commandments, if I live as He would have me live, then I shall fulfill and reach the destiny which He prescribed for me, a destiny of eternal progression, a destiny of a life in His presence, so far as my work there will permit, a destiny that knows no limit to the power which I may receive if I live for it.

May the Lord grant that to each and every one of us may come a determination to serve Him and to keep His commandments. May the Lord give us a little better view of Him, of who He was, of His great wisdom and experience and knowledge. Said He, "I am the way, the life, the light, and the truth." Over and over and over again He said that. They did not believe Him then, the world at large does not believe Him now. But it is our right, our duty, our prerogative to know these truths and make them part of our lives.

# CHRISTMAS

Hope or

Humbug?



by Rodney Turner

*Professor, Department of Religious Instruction  
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**E**BENEZER SCROOGE summed up his evaluation of Christmas in a single word, "Humbug!" This minority report on the Western world's most notable holiday was met with the warm challenge of home fires, roast goose, the songs of passing carolers, and the friendly expression of season's greetings. Ebenezer Scrooge was "converted" and "baptised" in an annual wave of peace on earth and good-will toward man. He came forth from this "immersion" a new and better personality.

Still, in the spirit of fair-play, it might not be amiss to say something at least in partial defence of the "old" Scrooge. Wasn't there some truth in his epithet? Didn't the arrogance, the

greed, the abuse of power, the denial of human worth and human dignity typified by Scrooge himself justify his attitude? For had not Ebenezer Scrooge and legions like him done all in their power to make Christmas "humbug"? Could he, in all honesty, have viewed it in any other way? A Christ-less Christmas *is* humbug! The self-oriented recognition of His birth by lip-serving "Christians" is hardly more than a pagan holiday. It originated as such long before Jesus was born, consequently whatever enduring worth it holds for the sincere Christian comes, not of the holiday, but of Him. But just as He was appropriated to permit the continuance of a popular ancient pagan festival by those claim-

ing fealty to Him in earlier times, so is He appropriated by superficial "saints" today. Christmas, as it is "kept" by too many, is simply the most conspicuous symbol of a betrayal of the life and teachings of the Saviour that flourishes all year long. Putting "Christ back into Christmas" can never be more than a worthy slogan until He is put back into our daily life as well.

For Jesus was and is infinitely more than a convenient excuse for holiday profit and holiday revelry. He is not to be appropriated as a fortuitous symbol of one's non-existent piety—the justification for a mode of conduct that cannot be justified by an occasional holy glance toward heaven.

It was God incarnate who was born in Bethlehem of a peasant mother. It was the Creator of the world who plied the carpenter's trade. It was Jehovah, the voice of Sinai, who submitted to "John's baptism." It was the Saviour of mankind who suffered the Roman lash and the Roman cross. And it was the Judge of the world who left an empty tomb that certain Sunday morning. Christ is no merchant's plaything; He is no advertiser's "gimmick;" He is no sinner's palliative for an unrepentant conscience. Latter-day Saints know this. They must never forget it. They alone, of all God's children on the earth today, can justly claim a valid covenant relationship to the Christ. They alone have entered into mutually binding contractual agreements with Him through the agency of the Priesthood and the ordinance of baptism.

*"For the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel."* (2 Nephi 30:2; Cf. 3 Nephi 11:37-39.)

Thus we are a covenant people,

called and committed to the service of the Lord in the consummation of His redemptive work. We must be worthy of this calling, worthy of the name we bear, since we take His name in vain when we lay claim to it without meeting the legal and moral prerequisites involved.

*"For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority. Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off."* (D.&C. 63:62-63.)

The ancient Nephite Church correctly regarded membership in the fold of Christ as a sacred privilege and not a profane right. Moroni tells us:

*"Behold, elders, priests, and teachers were baptised; and they were not baptised save they brought forth fruit meet that they were worthy of it. Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him to the end."* (Moroni 6:1-3; Cf. Mormon 9:29.)

Baptism is herein revealed, not as the casual means of achieving religious respectability and priority treatment on some heaven-bound express, but as the sign of an undeviating personal commitment to the cause of righteousness. Jesus of Nazareth remains the singular religious ideal of all time because of His unqualified devotion to the will of the Father. A true saint, by definition, is one who is likewise totally dedicated to the will of the Son.

Such dedication involves not only theology—the knowing—but religion—the doing. For to know is not necessarily to do. Indeed, there is very real

danger in divine knowledge that has become an end in itself since it may prompt us to excuse our moral failures simply because we *do* know more than others concerning God and His will. Our very superiority in such knowledge becomes, through some fantastic and wholly unjustifiable psychological process within us, a moral superiority as well! Thus, like certain early Christian gnostics, we would conceal our transgressions against the Lord's law under a cloak of fervent testimony-bearing to the very truths we were mocking! For this reason Jesus warned His disciples:

*"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."* (Matt. 7:21-23.)

The Gospel of Jesus Christ is a miraculous formula for transforming, not base metals into gold, but humanity into divinity. This is the ultimate alchemy. All others are as nothing beside it. But in order for this transformation to be achieved, each of us must be a sincere, dedicated party to it. There is no place for superficiality, for hypocrisy, or for pride. A pharisaic saint is a contradiction of terms. The sacrifice under the new and everlasting covenant is not the blood of animals but a broken heart and a contrite spirit.

For when all is said and done, we are judged by our fruits, and the fruits of the Gospel are not the Gospel itself but rather its *effect* on us individually and as a group. A peculiar people can

only be the aggregate of peculiar persons comprising the total. Consequently, the compelling question is not "are we a peculiar people?", but "am I a peculiar person?" The uniqueness of Latter-day Saint teachings and practices as revealed through Joseph Smith is not of our creation but of God's. Our personal claim to peculiarity therefore, depends on our own creative ability in becoming a peculiar person via the instrumentality of those teachings and practices rather than on a mere nominal identification with them. It will do us little good to join the Jews in saying, "We be Abraham's seed."

Three criteria we may utilise in determining how well we have succeeded in becoming a peculiar person are found in the phrase "faith, hope, and charity." Some may assume that this expression is nothing more than a catchy slogan comparable to the "liberty, equality, and fraternity" of the French revolution. But these words are far more significant than any political call to arms. As Paul noted, they "abide." They are interdependent principles: the validity and value of any one of them is dependent upon the living presence of the others. They die when separated from one another.

Therefore, if we have true faith in Christ we testify, in word and deed, to the reality of His divinity and to the validity of His atonement and His teachings. Then, because of this faith in the Saviour, we possess a hope—the hope of eternal life through Him. For we have faith that He spoke truly when He said, "I am the resurrection and the life." Thus this special faith produces this special hope. But the ultimate justification for our professing this faith and for claiming this



hope is the third principle: charity—which Mormon defines as “the pure love of Christ.” If we are “one” with Christ, we are partakers of His ethical nature. And the ethical nature of Christ, like that of the Father, is dominated and controlled by the principle of pure and undefiled love. The life of Jesus was a life of love, the Gospel is a Gospel of love: of God for man, and of man for his brother. Without it we are, as Paul said, “but sounding brass and a tinkling symbol.” The attributes of this all-important character quality are described by Mormon even as they had been described by Paul:

*“And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail— But charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with him.” (Moroni 7:45-47.)*

Without this love for all mankind we are not peculiar, we are not truly saints, we are not one with God, we are nothing. But having it, there is a gift we too can present the new-born child of Bethlehem, a gift far more precious than gold, or frankincense, or myrrh: the gift of ourselves. For when we “mourn with those that mourn” and “comfort those that stand in need of comfort” and “stand as a witness of God at all times and in all things, and in all places,” we have given the Lord the only enduring treasure we possess. And like bread cast upon the

waters, we will claim it again in glory after many days.

So at this most heart-warming of seasons when we do homage to the birth of the Son of God, it is well for us to reflect on the fact that He was born of Mary in Bethlehem so that we might be reborn to our Father in heaven. It is for us that He came. It is for us that He died. It is for us that He lives today. What the Redeemer has become to us will largely determine what we become to ourselves and to others.

Though the Latter-day Saints are comparatively few in number among the hundreds of millions now inhabiting the earth, yet they are sent forth of the Father bearing the good news of the gift of eternal life to all those who will receive it. How that news is received depends in large measure upon those who bear it. Jesus said:

*“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:14-16.)*

What, then, is Christmas? Only a time of accelerated merchandising, of feasting, of transient goodwill and pseudo-piety, or does it memorialise more profound and more lasting things? Does it witness to the concern of heaven for us all, to the flawless character of Jesus of Nazareth seeking multiplication in His modern disciples, and to the love of the saints for mankind—the love that is at once the vision and the wings of the hope within us? Is the essence of Christmas man’s hope or mere humbug? The answer lies with each of us. It is whatever we want it to be.

# *Merry Christmas*

*from*



## *the Woodbury family*

*President T. Bowring Woodbury*

*Sister Beulah Woodbury*

*Wendy Woodbury*

*T. Bowring Woodbury II*

*and* \_\_\_\_\_

# Home is where the Heart is

In the little over a year that we have been in Great Britain, our hearts have been completely won over by you, our British Brothers and Sisters. We look forward to every conference. We await every district function. We love to be in your presence and associate with you.

It is so easy to love those who love the Lord. It is so easy to love those who love first. It is so elevating and uplifting to be with those whose aims and objectives contribute to the dignity and purpose of life.

Because of your friendship and because of your love, "Bubbles," Wendy, "Beau" and I have not spent a single home-sick hour. But rather has our time been filled to overflowing with your goodness, righteousness, devotion and love. We know that our work is here, because the prophet called us here. But more than that, our hearts are here. And, as someone wisely said: "Home is where the heart is." We are home! This is family! This is living at its loveliest best!

And from our home to your home, this Christmas-time, goes our reciprocated love and humble thanks to all of you for your kindness in taking us to your hearts. "Home is where the heart is" and at holiday time, we appreciate being home!

the Woodburys

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*from all the missionaries*



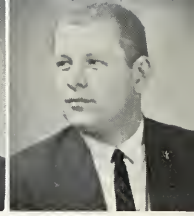
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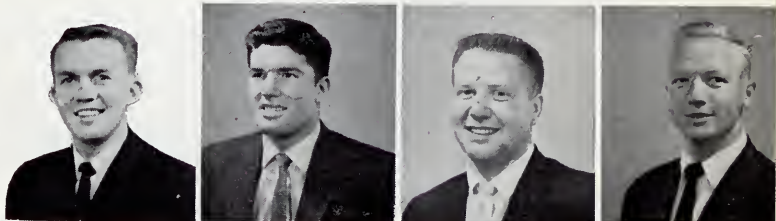
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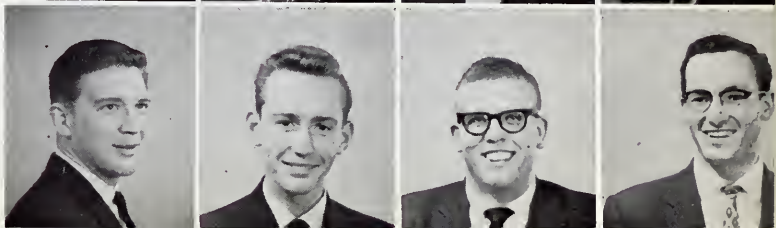
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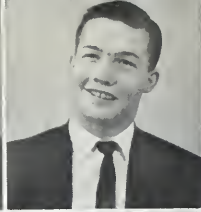
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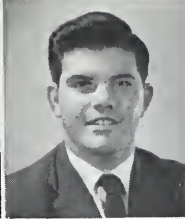
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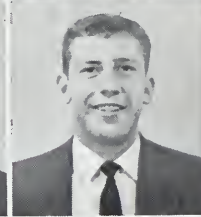
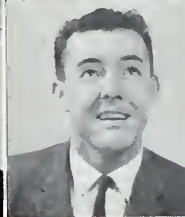


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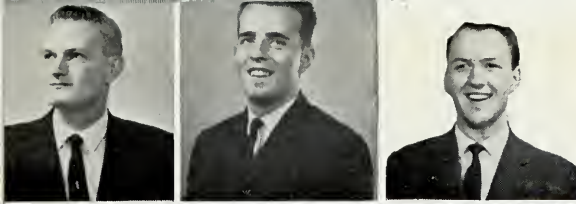
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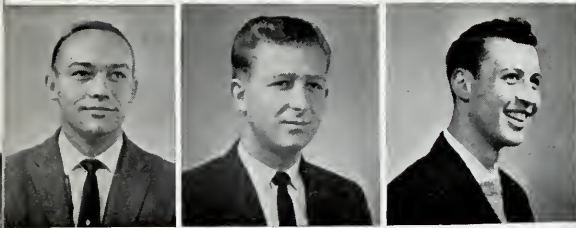




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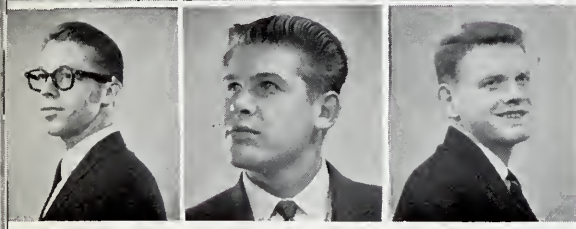
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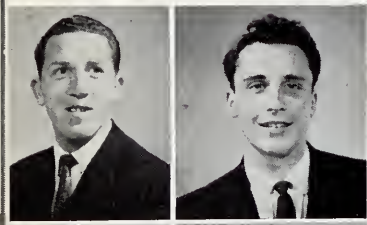


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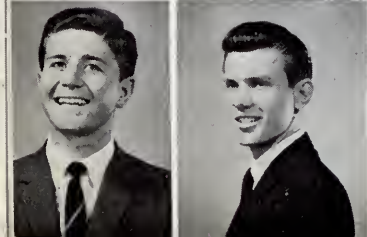
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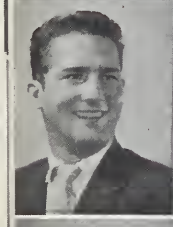
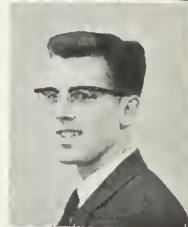
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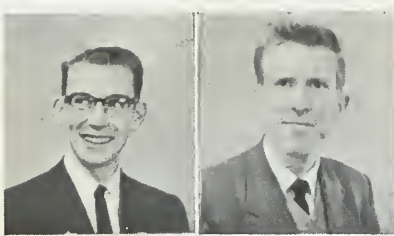
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EDWARD D. BOTTOM  
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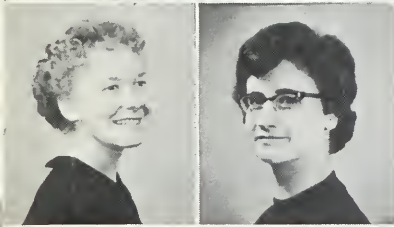
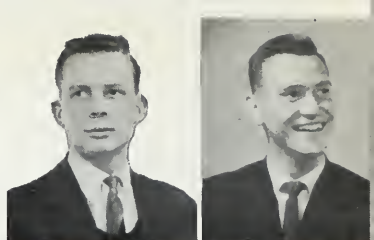






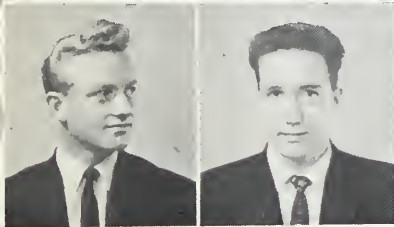
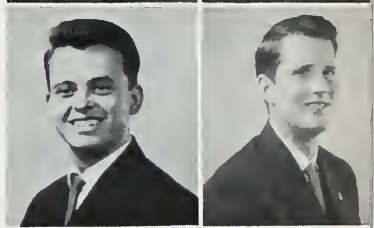
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logan, utah  
supervising elder

MURRAY L. HARMON  
lovell, wyoming



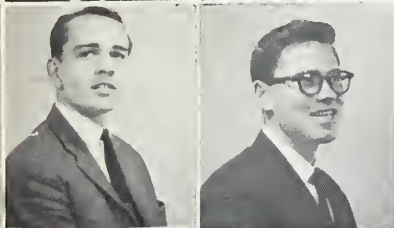
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LALLA FREEBAIRN  
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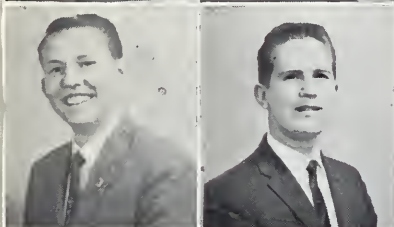
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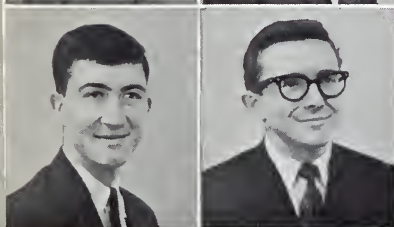
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phoenix, arizona



## SCOTLAND

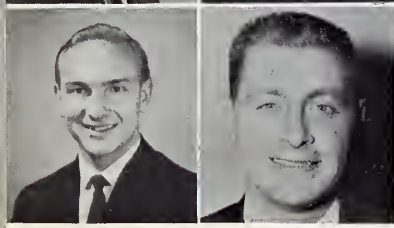


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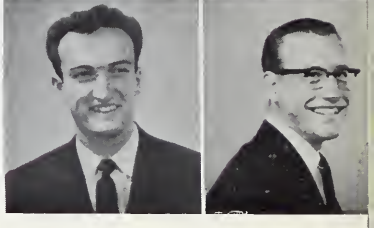
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HAROLD J. DENT  
salt lake city, utah



LAVELL D. RUSSON  
lehi, utah

RICHARD E. WHEELER  
salt lake city, utah





RICHARD N. MADSEN  
salt lake city, utah

ROSS A. CRITCHFIELD  
oakley, idaho

LARRY W. PULSIPHER  
ogden, utah

STERLING G. SLACK  
salt lake city, utah

RALPH A. SHEFFIELD  
salt lake city, utah

PAUL C. DRIGGS  
wilmette, illinois

## SOUTH

WILLIAM G. LUND  
provo, utah

LYNN D. DAVIDSON  
salt lake city, utah

CLIFFORD P. CUNNINGHAM  
pleasant hill, california

W. MERRILL DAVIDSON  
salt lake city, utah

BARRIE M. STEVENS  
hucknall  
nottinghamshire

WESLEY G. HOWELL  
salt lake city, utah  
supervising elder

## SHEFFIELD

VERNON H. JENSEN, JR.  
ithaca, new york

ALFRED R. HAMELIN  
denver, colorado

ROBERT H. KELLY  
blackfoot, idaho

FRANK T. OTTESTROM  
burbank, california

TEDDY A. MCKAY  
santaquin, utah  
supervising elder

F. JACKSON MILLET  
salt lake city, utah

DAVID N. BARNES  
washington, d.c.

DOUGLAS V. SUMMERS  
hcyburn, idaho

DOUGLAS P. LAWSON  
salt lake city, utah

ANTHONY W. BECKSTEAD  
preston, idaho





LYNN D. THORNE  
kaysville, utah

ROBERT C. CLARK  
salt lake city, utah

ROBERT A. JOHNSON  
arimo, idaho

R. LARUE WOODALL  
salt lake city, utah

DIANE MOORE  
salt lake city, utah

HELEN STARLEY  
delta, utah



DAVID G. KIMBALL  
salt lake city, utah

ALFRED F. SOUTHGATE  
riverton, new jersey  
district president

ARLENE TOLAND  
carlin, nevada

GERTRUDE SOUTHGATE  
riverton, new jersey

DAVID L. HAGGERTY  
danville, illinois

ROGER F. CAMPBELL  
weston, idaho

RULON H. STOCKING  
salt lake city, utah  
supervising elder

DEVON K. HIRSCHI  
st. charles, idaho

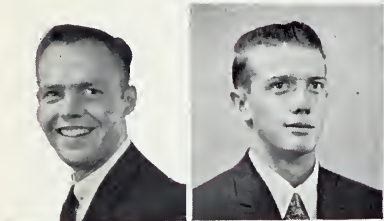
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ROBERT N. HURST  
logan, utah

MAUREEN D. GRUNDY  
rugby, warwickshire

JEFFREY L. CIRCUIT  
salt lake city, utah

# LONDON



# WALES

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salt lake city, utah

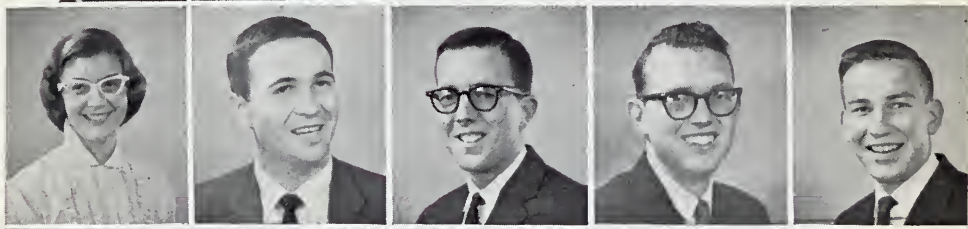
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price, utah

PAUL M. HOKANSON  
thayne, wyoming

CLIFFORD J. WARD  
richfield, utah

DOUGLAS A. ROBBINS  
salt lake city, utah

K. RONALD KNIGHT  
salt lake city, utah





# Just a Year Ago

by  
President  
T. Bowring Woodbury

**A**FTER making our first tour of the British Mission, we felt there should be three points of stress:

1. Elimination of emigration.
2. Local leadership for all branches and districts.
3. A constructive and definite building programme.

## **Elimination of Emigration**

Without destroying free agency, which is no one's privilege, we have encouraged families to stay where they were born, in the land our Father placed them, for the upbuilding of the Kingdom.

A young man who was just called on a full-time mission and had been set apart in our office, arose from his chair with tears streaming down his cheeks, "You know, President", he said, "a few months ago I was planning on emigrating. I heeded the counsel of the brethren and now look, I am going on a full-time mission to my own people. I am grateful I followed wise counsel".

A family emigrated to America, stayed a few months and then came back to the place of their birth. "We are so happy to be back in England", they said. "Here we can work in the Church and find true happiness among our own people".

Many other stories could be told; but there are 114 stories we cannot tell, for this is the number who emigrated from January 1, to October 30, 1959. Over 100 less members are here to build the Kingdom. More than 100 saints have been lost to the cause of getting stakes of Zion in Great Britain. About 10 per cent or a titling of the members, seek other climes and countries, even though our temple is here and there's work in plenty in the branches and districts.

It is our fervent prayer that our saints of Great Britain will feel the responsibility of building where they were born. It is our hope that emigration can be eliminated; so that the growth of the Church will be fully implemented. It is our vision to see stakes of Zion and great growth in our numbers if we will but "lift where we stand" on the soil of our homeland.

## **Local Leadership**

We are grateful to report that every single district is in the hands of British-born brethren. District presidencies are complete and functioning almost as stake presidencies.

There are a few branches in the new towns where we have missionaries as branch presidents or presiding elders. This is because the membership is so young that the brethren have not had time to become elders.



We love the leadership of the local brethren, for it is sincere, humble, yet effective leadership. What a strength and a power has been raised up in the brethren of Great Britain leading their own people on to progress and perfection.

### **A Constructive and Definite Building Programme**

Although there have been many houses offered to us as suitable places for conversion to chapels, the Mission Presidency has resisted every single submission in a desire to build properly for the future.

Everyone likes to be proud of his Church building. Everyone appreciates the clean, modern chapels that are built as only "Mormons" can build them.

We have the reputation of being the building Church of the world. I under-

stand we finish a new chapel somewhere in the world every working day of the year. Why should we limit that building to other countries of the world and buy houses to convert in the country we love?

We are grateful for the support of the building programme as outlined a year ago. One branch, Belfast, Ireland, dropped their plans to spend £4,000, on modification of their converted house and purchased a beautiful piece of ground on which shortly a building will be raised.

Nottingham, who had planned to build on a piece of ground just large enough for a modest building, has been willing to abandon its plans and purchase a new plot of ground of about an acre and start from fresh to build a real "Mormon" chapel.

A beautiful piece of ground has been purchased in Crawley of about 1½ acres which sits on the top of a

*A conference at the Hyde Park Chapel building site*





*The beautiful new site at Crawley*

beautiful knoll, right next to Goff Park.

Wythenshawe Branch, which just had a dedication of its chapel a year ago, with about 200 new members in the District, must now look for larger quarters to be used as a combination District and Branch House. The City of Wythenshawe has been most helpful in granting us the privilege of purchasing  $1\frac{1}{2}$  acres on a corner site that is most appropriate.

Property has been purchased in Newton Aycliffe and Rawtenstall. Other sites are in the process of being purchased in Sunderland, Ashton and many other places.

Rising from foundations already poured, is the beautiful new Chapel and Cultural Hall for the Hyde Park Branch of Central London. This will be a most imposing building, on a most impressive street, in the heart of London.

Most important, many branches are raising funds for their properties and their buildings. We were most delighted to see Rawtenstall, who purchased an acre of ground and needed £150 to pay their share of the purchase, gather their funds in five

months and now continue to raise funds for their building.

Their story is a testimony of unity and love in a branch. They have raised money through taking painting contracts on buildings, had bazaars, and each member taking a few pounds and making them multiply through his own efforts.

Shortly, beautiful buildings that look like "Mormon" Meeting Houses will dot this lovely land and put our Church in its proper perspective.

I wish I could say we had accomplished all of our objectives of the first year. But I am happy to say that we have made great strides forward toward:

1. Eliminating emigration
2. Putting branches and districts in the hands of local leaders
3. Initiating a building programme of which we can all be proud.

Were we to repeat the three main objectives of the British Mission, they would still be the same three points.

May we keep our eyes fixed on them, and walk in the light of the Gospel toward our goals.

*Looking towards Rossendale College of Further Education from the rear of the Rawtenstall site*



# GRANT JOHANNESSEN PLAYS



ON November 2 the saints in the London area had a rare privilege and a most enjoyable one as one of the world's outstanding pianists gave a concert in London's Wigmore Hall which was attended by well over one hundred of the members of the Church. The artist was Grant Johannesen, a native son of Utah and a faithful member of the Church of Jesus Christ of Latter-day Saints.

Although Brother Johannesen has a very fine reputation in America and in Scandinavia, where he has often played, he is known in England mainly through his recordings for His Master's Voice, rather than by personal concerts. This concert, however, was played with such feeling and depth and with such capability that Great Britain will undoubtedly be hearing from him more and more as his popularity grows in these islands.

Only once before has he played in England and that was on tour with the Liverpool Orchestra in an especially wet and foggy season. But now that he has been heard in London, the invitations are beginning to appear and he had hardly left the Hall before he was requested as a guest artist for the London Philharmonic Orchestra in next year's season at the Royal Festival Hall. This type of request comes

only as the result of excellence in performance, and this is what was given to the Londoners who attended this month's concert. The very critical London *Times* said: "There was a high degree of professional accomplishment as well as musical feeling in whatever Mr. Grant Johannesen undertook . . . He brought a delightfully fresh and fanciful imagination to bear."

Brother Johannesen believes that by interpreting music in a beautiful and accomplished manner a stratum of people can be reached who might never otherwise take notice of the Church. In nearly all of his advance publicity his Church membership is mentioned, and many is the time that someone has gained a genuine interest in the Church when he realised that beauty of this calibre was a part of it. Quiet and undemonstrative, Brother Johannesen, in his own way, serves as a missionary. To have a firm faith and to live by it is a relatively rare thing in the musical world and is a quality that causes notice and respect.

With humility Brother Johannesen thanked the saints who attended his concert and gave them the credit for its success because of the impressive spirit they brought into the Hall. We look forward to his further success.





*Sister Abigail Cox, 100 years young*

# *Eternal Youth*

After the missionaries were finally withdrawn from Cambridge because of overwhelming opposition, it was many years before Sister Cox had the joy of being able to share her testimony with others, but it burned just as brightly as ever during all this time. After the death of her husband, she went to live with her daughter and son-in-law, in Hitchin and was able once again to attend church regularly.

**T**HIS year two grand ladies of the British Mission, one aged eighty-six and the other one hundred years, entered the Temple of our Lord and climaxed their many years of faithfulness and service. These happy occasions were indicative of the attitude toward life held by these always young sisters, that of continual joy in living and zest for the future.

Sister Abigail Cox, of Luton Branch, who marked her one hundredth birthday on November 2, 1959, has the freshness of a spring morning.

After spending a short time with her one becomes impressed with her sweet kindness. She is truly without guile and childlike in her love of the Gospel, and from the wealth of her experience of life she has found a way of gently influencing for good the lives of those around her and inspiring them with the desire to become as she is, an elect lady of the British Mission.

She and her late husband were baptised in a duck-pond in Cambridge during September 1906.

If the upper age limit for girls to receive individual awards was raised to one hundred years, Sister Cox would certainly qualify. She has a remarkable record of attendance at Sacrament, Sunday School and Relief Society. She would also like to attend MIA but says, "They won't let me go, they say it is too much for me to tackle now."

To those of us who are recent converts, the time we spend waiting for the day when we can enter the Temple seems interminable, yet Sister Cox had to wait until she was ninety-nine years old before she received that opportunity. The memory of the years of struggle and persecution fades and the loneliness of the years spent away from the Church vanishes as she remembers this occasion, "As I sat in the Temple, so many things became clear to me. It appeared to me as though my entire life had been a period of preparation which was to culminate in this glorious moment."



by Pamela Johnson

In Hucknall Branch lives another wonderful old lady, although she most strongly objects to the word "old." She is Sister Ruth Orton. She was born on September 8, 1873, the same day as President David O. McKay and like him is a living testimony of the fruits of righteous living.

To hear Sister Orton speak of her thirty years as Relief Society President, it is difficult to realise that she attended school for only one day in her entire life and that she taught herself to read and write. She jokingly tells of the time when she carefully hoarded her farthings until she had saved 2d., the fee required by school authorities for admission, but when she finally sat in class, she felt so ashamed of her ignorance that she ran away, her pretty face burning with embarrassment at her humiliation. She decided to teach herself rather than face the scorn of the other children again and whenever she had the opportunity, which was not often because she was sent to work at eight years of age, she would hide in a secluded corner and painstakingly form the letters of the alphabet on a piece of slate.

Can you imagine paying tithing out of an income of only 4s., per week? Sister Orton can. Brother Orton was a miner and following an accident at the colliery, this was the total sum of money allowed him each week to pro-



*Sister Ruth Orton, 86 years young*

vide for his family. Yet as Branch President he felt it his duty to pay tithing and the Lord blessed him for his faithfulness.

One would expect an eighty-six year old lady with a record of fifty-three years of service in Relief Society to be content to let others do the work, but not Sister Orton. She is interested in all the new programmes which have been instituted in the Mission, particularly the district missionary programme. Each conference is new and exciting to her and she recently made the long journey to Newchapel and was sealed to her late husband in the Temple. Tears come into her eyes as she speaks of this, the happiest day of her life, and adds, "I have always known that my brethren and sisters in the Church were the salt of the earth, but the spirit of love and unity within the Temple is something I never imagined I should experience in this life. Everyone was so patient and kind. Why, they acted in exactly the way I expected people would behave in the celestial kingdom."



# The London Temple

## NEW ACTING RECORDER

WITH sincere thanks for his service and devoted faith the British Mission notes the release of Brother Joseph F. Darling from the position of recorder of the London Temple. The pressure of business made it impossible for Brother Darling to continue in this capacity, but his humble spirit and organising ability have made themselves felt and have made it possible for his successor to accept his call with the assurance that the work has been accomplished with efficiency and love.

The new acting recorder is Peter R. English of Newchapel Branch. A Lancashire lad by birth, Brother English lived most of his life near Manchester in Felixstone and in Sale. It was here

in August of 1952 that he married his lovely wife, Alma Audrey Goodwin. It was also here that a much-loved missionary knocked on their door.

Allen C. Brown, former second counsellor in the Mission Presidency, called one day, and, as so often happens, Sister English varied her normal routine that day for a reason she can't explain and was home to receive her visitor. She had just arrived, an hour or two early, when Elder Brown and his companion, Elder Arthur Bassett, came to her door. In truth she understood little of what they said that day as she had difficulty understanding their accents, but she knew she wanted them to come back. And they did. That was in May, 1957. In the Autumn of the same year Brother and Sister English were baptised.

Brother English recalls that he knew the Church was true early in the discussions, and was most impressed by the elders' sincerity, but he loved his pipe and did not want to give it up. One night the family and the elders knelt together and prayed for strength for Brother English to live the truth as he had learned it. Since that time he has had no desire for what had been a gripping habit.

*Peter English and President Selvoy Boyer  
of the London Temple*



As they attended the very active Wythenshawe Branch, the friendliness of the saints deeply impressed the English family. It was not long before they too were a part of that enthusiastic organisation and finally they were asked to head the MFA for the Manchester District.

Life seemed so good to them that surely nothing could make it better. Then they came to the Temple. One day there and they knew that somehow that was where they would like to be always. It seemed this was only an idle dream until President Boyer mentioned that there was an opening for a gardener for the Temple grounds. So in June, Brother English left the engineering firm where he had worked for 19 years, and at considerable financial sacrifice but with a considerable spiritual rise, he became a gardener and lived at the place he loved so well.

On October 12, President Boyer called Brother English to be acting temple recorder, and he was set apart by Elder Marion G. Romney, who made a special stop in London for that purpose. To Brother English this honour and responsibility is overwhelming, but humility and capability very often go together and we know his work in this position will be guided by the Lord and accomplished with devotion and skill.

### LANDSCAPING

The First Presidency has approved a landscaping programme for the London Temple grounds which will make them one of the most beautiful areas of Great Britain. In addition to the natural loveliness of the Temple and in order to enhance the atmosphere of "Beauty and Sacredness" that is there, the 34 acres surrounding the Temple are undergoing an exten-

sive planting programme which will take several years to complete.

This artistic programme is being directed by Irvin T. Nelson, superintendent of the Salt Lake Temple grounds with the co-operation of T. B. Chatfield, Esq., of the British firm of Ian G. Walker Ltd. It is being carried out by Brother William Baldock and Brother Peter English, the London Temple gardeners.

Most of the plantings on the estate on which the Temple was built were retained and only changes were made which were needed to emphasise the



*The David O. McKay oak tree stands in the London Temple grounds. This venerable tree is estimated to be 350 years old. Its circumference is 21 feet. Dedicated to David O. McKay because it so resembles his life, the tree is a landmark of beauty at the Temple.*



Temple. The present Temple grounds occupy 10 acres but the additional acreage, which adjoins an estate of Sir Winston Churchill, is gradually being incorporated into the planting scheme.

The main feature of the present programme is a large and colourful planting of rhododendrons, azaleas and ericas (heather). These plantings are being obtained from the largest and best-known rhododendron specialists in England, Walter C. Slocock Ltd. Mr. Charles Coe of that company has selected 110 of the best varieties grown by this noted nursery. There will be tall, medium and low varieties of these flowers. Some will bloom early and others late to maintain a continuous blooming period.

Already several thousand daffodil and narcissus bulbs have arrived from Holland and are being planted in a natural arrangement under the trees along a winding stream south of the Temple. The varieties selected are some of the choicest grown by the world's leading bulb producers, Anton Nyssen and Sons, Santport, Holland.

*Looking at sketches of the proposed London Temple landscaping plan is Irvin T. Nelson, superintendent, Salt Lake Temple grounds*



These flowers have been selected so that the blooming will be extended over a long period. British import regulations have limited the number of bulbs to be brought in this year, but more will be received next year to complete the planting of this woodland garden.

Roses, one of Britain's best growing flowers, will be planted in wide variety over the Temple grounds. Brother Nelson said, "One feature of note will be what we call 'planting for the future.' This will consist mainly of good trees, both evergreen and deciduous. These trees will not make much of a showing for the next 10, 15 or 25 years. There are many hardwoods, mainly two varieties of oak, *quercus pedunculata* and *quercus sessile*, and such evergreens as blue cedar, cyprus, Japanese cedar and some choice long life varieties of pine and spruce."

Brother Nelson quotes some lines often repeated by the best English gardeners as he outlines the "planting for the future":

*"Come ye who plant something in the glade,*

*Not for yourselves its beauty be portrayed,*

*Let others see the things you have made.*

*You plant for England."*

"In this planting programme", Brother Nelson explains, "we want to retain and to even emphasise one of the outstanding aspects of the London Temple grounds—their quiet, sacred, heavenly setting. Here is a place shut out from the world where people can worship and think and contemplate."

### VISITORS

To close this report of Temple news, it is fitting that the effect it is having upon its visitors be mentioned. Brother George A. Laycock, head of the



## More on the Tabernacle Choir

Temple Guide Service leads a happy life as he is able to spend each day explaining the Temple to those who have no knowledge of the Gospel but who can see before them a beautiful part of its truth.

One interesting fact arose out of the recent newspaper article telling of the organisation of ministers in Crawley to fight the progress of the Church. Shortly after the appearance of that article, the attendance of visitors to the Temple increased by 20 per cent.

From Leeds came the former Lady Mayoress and two city Aldermen to view for themselves the beauty they had heard reported and to note the pavements. One of the Aldermen, having been there before, desired to copy the design of the footpaths for future use in the parks of his own city.

From a Methodist minister came these kind words of praise: "You must have tremendous faith in the paying of your tenth. If only I and others could do the same. I have just been to Germany to a youth conference and have seen many fine buildings, but none have impressed me like your Temple. May the Lord bless each and every one of you and may your Church continue to grow." What a change from the attitudes of clergymen of the past and from many of today! What a great missionary work is being done by the presence of this Temple!

Each day many more persons find the beginning of the realisation of the beauty and truth of the Gospel of Jesus Christ through the presence of the Temple. Their thoughtful comments are appreciated as they do so.

We are grateful for the Temple and for its influence for good in the British Isles. We are grateful for the New Era of growth which has accompanied it.

LAST month the Salt Lake Tabernacle Choir was praised for its good works and its heavenly music. Especially noted were the effects of its tour of Eastern United States and the success of its new recordings. This month a few words must be said to show the growth of its popularity and its achievements in even this short time.

In the field of television the Choir has begun to make itself known as a top entertainment group. The widely viewed programme "Holiday" featured the Choir in recent weeks and plans are afoot for a very ambitious hour-long programme which will be so placed as to be the natural choice of every viewer in America.

The outstanding recognition of this past month, however, has come again because to the recording of "The Battle Hymn of the Republic" as a 45 rpm EP, and "The Lord's Prayer" as a 33½ rpm LP. These records, high on the nation's popularity list and still rising, are the principle reason for a new Choir tour of Southern California. While there they will receive the world famous "Grammy" award, which is the National Academy of the Recording Arts and Sciences' counterpart of the film industry's "Oscar." This award is being given for the "Best Performance by a Vocal Group or Chorus."

These are high honours to come to an amateur group competing with the best of professionals. It is only through the love of music and devotion to the Lord that they have been won. Once again we extend our thanks and love to the Salt Lake Tabernacle Choir.

# the Love of the Prophet

NO power on earth is greater than the power of love. Without it we could not function in the Priesthood or exercise faith and humility. It lies at the root of all God's laws and was officially so placed by our Saviour when He named the two greatest commandments as love of God and of our neighbours.

This season of Christmas swells our hearts with love for the Saviour and for God's children. It was in this same season of rejoicing, 154 years ago, that a male child was born whose mission was great. Joseph Smith, first prophet of this dispensation of the Gospel, entered the world on December 23, 1805. Over the years millions upon millions of words have been written about him and have characterised him as a man of authority, of vision, of action, of inspiration, of accomplishment. Yet through all these qualities runs a golden strand which, though often neglected while viewing the magnificence of his work, is in reality the binding thread of his powerful personality—Joseph Smith was a man of love.

To one group of saints he said, "You are a good people, therefore, I love you with all my heart." He ended a letter to Jared Carter by writing, "I love your soul and the souls of the children of men, and pray and do all I can for the salvation of all."

But even more frequent than his words were the deeds which gave eloquence to his innermost feelings. Let us look for a while at the Prophet through the eyes of those who lived

near him and loved him for his love.

Children were always prominent in Joseph's mind for in them he found the beauty of cleanliness and closeness to God. John W. Hess tells of a boyhood memory of the Prophet staying in his home:

"At that time Joseph was studying Greek and Latin; and when he got tired of studying, he would go and play with the children in their games about the house, to give himself exercise. Then he would go back to his studies as before... I relate this to show the kindness and simplicity of his nature."

A tender story of Nauvoo days is told by Margaret McIntyre Burgess, who lived as a child in that city:

"My older brother and I were going to school, near to the building which was known as Joseph's brick store. It had been raining the pervious day, causing the ground to be very muddy, especially along that street. My brother, Wallace, and I both got fast in the mud and could not get out, and of course child-like, we began to cry, for we thought we would have to stay there. But looking up, I beheld the Prophet Joseph coming to us. He soon had us on high and dry ground. Then he stooped down and cleaned the mud from our little heavy-laden shoes, took his handkerchief from his pocket and wiped our tear-stained faces. He spoke kind and cheering words to us and sent us on our way to school rejoicing.

Was it any wonder I loved that great, good and noble man of God?"

Nor was the Prophet's love confined to the very young. But when it was received by adults, it was often accompanied by practical, needed material goods. When George A. Smith was called on his mission to England, he left his father and his family in a log stable, which served as their temporary home. Chills and fever gripped them all, including the departing missionary. From the events of the following day, John Lyman Smith, his brother, recalls this incident :

“The next day the Prophet Joseph Smith and his brother, Hyrum, visited us and administered to all of us, father being delirious from the effects of the fever. Their words comforted us greatly, as they said in the name of the Lord, ‘You all shall be well again.’ Upon leaving the hovel, Joseph placed his slippers upon my father’s feet and sprang upon his horse from the doorway and rode home barefoot. The next day, Joseph removed father to his own house and nursed him until he recovered.”

The trust which accompanied his love of giving is illustrated by President Lorenzo Snow, who writes :

“Another strong trait in the Prophet’s character was his innocent confidence in mankind . . . One morning as he was walking along one of the streets in Nauvoo, he met a brother who seemed very much disturbed about something. He looked to be in great trouble. The Prophet addressed him in a friendly way, asking what troubled him. The man said, ‘I am in great trouble. I am in debt to a man who is suing me, and I haven’t a cent to pay him.’ The Prophet asked him the amount of his debt. ‘Twenty-five dollars,’ replied the man. ‘Oh, is that all?’ asked the Prophet, at the same

time putting his hand into his pocket and giving the man twenty-five dollars, saying, ‘Here, pay your debt, and God bless you.’ The Prophet asked no questions regarding the debt as most people would have done, but when he saw the man in distress, his sympathy was so perfect that he was pleased to be able to assist him without asking any further questions.”

This quality of giving love through works is aptly shown in another story, this time from the recollections of Andrew Workman :

“It was in the year 1842. I was at Joseph’s house. He was there and several men were sitting on the fence. A man came up and said that a poor brother who lived out some distance from Nauvoo had his house burned down the night before. Nearly all of the men said they felt sorry for the man. Joseph put his hand in his pocket, took out five dollars and exclaimed, ‘I feel sorry to the amount of five dollars; how much do you feel sorry?’”

Animals, too, came within the realm of this great man’s kindness and affection. President Lorenzo Snow again points out this facet of the Prophet’s life by writing :

“There was a steep hill in Kirtland which was being levelled and quite a number of workmen were engaged. President Smith was there and I met him with his first counsellor, Sidney Rigdon. The Prophet was overseeing the work. One of the brethren came up to the Prophet carrying a nest full of young mice. He showed them to Joseph, who after looking at them with seemingly great interest, said to the workman: ‘Pretty little innocent creatures: take them back and put them where their mother can find them.’”

Often it has been said that a real man is one who can feel deeply enough to cry in sympathy with others. This story is told by Heber C. Kimball about an occasion when the Prophet was listening to Brother Kimball tell a story of his own home life. He was saying:

“ ‘ My wife, one day, when going out on a visit, gave my daughter, Helen, charge not to touch the dishes, for if she broke any during her absence she would give her a whipping when she returned. While my wife was absent my daughter broke a number of dishes by letting the table leaf fall and then she went out under an apple tree and prayed that her mother’s heart might be softened, that when she returned she might not whip her. Her mother was very punctual, when she made a promise to her children, to fulfil it and when she returned she undertook, as a duty, to carry this promise into effect. She retired with her into her room, but found herself powerless to chastise her; her heart was so softened that it was impossible for her to raise her hand against the child. Afterwards, Helen told her mother she had prayed to the Lord that she might not whip her.’ ”

“ The speaker paused in his simple narrative. Tears glistened in the eyes of his hearers; the Prophet Joseph was weeping like a child. He told the brethren that that was the kind of faith they needed; the faith of a little child.”

A truly beautiful part of Joseph’s love was his ability to sincerely forgive. There are few stories more touching than that told by Daniel Tyler:

“ A man who had stood high in the Church while in Far West, was taken down with chills, or ague and fever. While his mind as well as his body was weak, disaffected parties soured his

mind and persuaded him to leave the saints and go with them. He gave some testimony against the Prophet. While the saints were settling in Commerce, having recovered from his illness, he removed to Quincy, Illinois. There he went to work chopping cordwood to obtain means to take himself and family to Nauvoo and a present to the injured man of God, if peradventure he would forgive and permit him to return to the fold as a private member. He felt that there was salvation nowhere else for him and if that were denied him all was lost as far as he was concerned.

“ He started with a sorrowful heart and a down-cast look. While on the way the Lord told Brother Joseph he was coming. The Prophet looked out of the window and saw him coming up the street. As soon as he turned to open the gate, the Prophet sprang from his chair and ran and met him in the yard, exclaiming, ‘ O Brother ——, how glad I am to see you! ’ He caught him around the neck and both wept like children.

“ Suffice it to say that proper retribution was made and the fallen man again entered the Church by the door, received his Priesthood again, went upon several important missions, gathered with the saints in Zion, and died in full faith.”

What true love is shown in these heart-warming incidents! And yet there was an expression still to come from the Prophet for as our Saviour said, “ Greater love hath no man than this, that a man lay down his life for his friends.” With this, the finest gift of love, the Prophet Joseph Smith concluded his life on earth. To echo the words of the early saints, “ Is it any wonder we love this great, good and noble man? ”



# NEW ERA CALENDAR

## OF BRANCH AND DISTRICT EVENTS

*August 29*—Oldham Branch Sunday School Superintendency took seventy-four children to Southport for the day. Racing was organised with prizes for the winners and each child was given spending money. On the following Sunday ninety-four attended Sunday School so it looks as though next year's outing is going to be even bigger.

*September 2*—Liverpool Primary chose picturesque Newsham Park for the annual picnic.

*September 5*—The weather was perfect for the Loughborough's MIA barbeque. There were side-shows to entertain the forty guests, and chicken rolls, hamburgers and punch were sold to satisfy the hungry. This enjoyable evening was the first of its kind to be held in the Branch.

*September 8*—Brother Archie Maxwell skilfully wove a programme of games, dances and novelties to suit all tastes at Aberdeen MIA's first social of the season.

*September 12*—Burnham Beeches was the site chosen by West London Branch for a picnic. The youngsters outnumbered and out-puffed the adults but it would be difficult to say who had the most fun.

*September 19*—Dundee's teenagers really let their hair down at the MIA "Krazy Dance".

*September 19*—The Nottingham District MIA Board organised a dinner for the Laurels and Ensigns. Thirty young people enjoyed the meal of soup, potatoes, peas, carrots and brisket of beef, blackberry and apple pie, and orange juice. Following the meal a recording of a talk on "Chastity" by Elder Mark E. Peterson was played and the evening concluded with some cartoon films.

*September 25*—A Hot-Pot Supper was featured at Wythenshawe's Relief Society Opening Social.

*September 25*—Seventy members of the West London Branch came to say good-bye to the Schow family who were returning to the U.S.A. after a lengthy stay in this country. Brother Ewer presented Brother Schow with a book which had been signed by all the West London Saints. The family will be missed in the Branch where they set a wonderful example of love and service.

*Grimsbys*' ambitious Relief Society Opening Social catered for all tastes. Games, piano and vocal solos preceded the serious business of the evening. Relief Society President, Sister Jenner, introduced the new teachers who presented previews of their lessons and exhibited samples of work which is to be done in the work meetings. Following the presenting of cor-

sages to the three oldest members, a programme of dancing concluded the evening.

*Wythenshawe* is going all out to raise funds for the new chapel. A branch shop has been opened. Brother Slater, a professional hairdresser, is in attendance at the chapel two nights a week to give "short backs and sides" whilst Brother Sutcliffe supplies home-made jam at reasonable prices. During October each family in the branch donated one week's wages. It looks as though this rapidly expanding branch which has outgrown its present accommodation will not have to wait long for a more spacious building.

*September 26*—Scunthorpe's priesthood entertained wives, families and friends royally at an outstanding social where the guests were waited on hand and foot.

*September 26*—The £8 raised from St. Albans' Relief Society Jumble Sale gave a tremendous boost to the funds and will be put to good use during the coming winter season.

*September 26*—Whilst the guests relaxed after a hearty meal, Sister Mildred Jenness led a spirited sing-song at the Norwich Relief Society Opening Social.

*September 26*—Liverpool Branch gained the most points at the District sports, where Sister Hughes, District YWMIA President, presented the cup to Tom Bourne, Branch YMMIA Superintendent. The lighter side of the programme featured a tug-of-war and crazy football. Burnley triumphantly carried off the certificate for providing the best item of entertainment.

*September 29*—Birmingham's Laurels and Ensigns entertained the Branch with a banquet which has done much to add to their laurels.

*September 30*—Games, vigorous and not so vigorous, were on the programme presented at the Birmingham Relief Society Opening Social.

*October 3*—The Manchester District Genealogical Board held a convention in the Oldham Chapel at which Brother Alan Crookell presided. Practical instruction was given on the making of reports, family group sheets and pedigree charts, and Sister Sandra Weston explained the use and value of the Book of Remembrance. Three films were shown by Brother Wilfred Clark of the Mission Genealogical Board.

*October 5*—Lowestoft members brought produce from their gardens for a Harvest Festival sale, and a local bakery donated a large harvest loaf. £7 was raised before the saints walked home with light pockets but heavy shopping-bags.

### **Engagements**

*Potter - Dean*—Brother Joseph Thorn-Potter and Sister Eva Dean of Wythenshawe announced their engagement recently.

### **Marriages**

*Tolman - Stephens*—The marriage of Gordon Tolman and Ann Stephens was solemnised in the Liverpool Chapel on September 19 by President Butler. The bride, who wore a dress of white lace, was attended by one bridesmaid, her sister Jay. Following the ceremony a reception was held in the recreation hall at the Chapel.

*Edwards - Jones*—George Edwards and Doreen Jones were married in the Birmingham Chapel at a ceremony conducted by President Tennant on September 19. The bride, radiant in a gown of white brocade and carrying a Bible trimmed with a purple orchid, was attended by her sister, charmingly

dressed in blue and carrying a bouquet of yellow tea-roses. Many members and friends were present on this happy occasion.

## Deaths

**Burns**—Brother George Alfred Burns of Wythenshawe died on September 16, 1959, at the age of forty-seven years. The funeral service and grave dedication were by President W. Weston.

**Thatcher**—Sister Ada Thatcher of Wythenshawe died on September 26 at the age of fifty-three years. The funeral service and grave dedication were by Brother Wilfred Clark of the Mission Genealogy Board.

**Wright**—Sister Gertrude Wright, a faithful member of the Hucknall Branch for many years, passed away on September 16 after a long illness. The funeral service was held in the Hucknall Chapel under the direction of President O. Storer and the grave was dedicated by Brother G. Winfield.

## BIRTHS AND BLESSINGS

**Lipscombe** : To George James and Beatrice Pilavdjan of Romford, a daughter, Antoinette Louise, born June 26, 1953; blessed September 6, 1959, by George A. Voudsen.

**Ireland** : To Derrick Henry J. and Vera Ireland of Bristol, a son, Christopher Richard, born May 17, 1955; blessed August 9, 1959, by Vern Maesser Young.

**Klein** : To Peter Wilhelm and Patricia Laura A. Klein of Bristol, a son, Christopher Alan, born October 29, 1958; blessed March 22, 1959, by Vern Maesser Young.

**Lewis** : To Albert Henry and Joyce Lewis of York, a son, Brian Roderick, born October 6, 1952; blessed September 6, 1959, by Albert Henry Lewis.

**Wells** : To Roland James and Margaret Jean Wells of Bournemouth, a son, Gary Robert Charles Frederick, born January 15, 1953; blessed October 4, 1959, by Sidney B. Kenchington.

**Wells** : To Roland James and Margaret Jean Wells of Bournemouth, a daughter, Anneche'rie Heather, born June 12, 1955; blessed September 4, 1959, by Henry J. Summersell.

**Dowling** : To Gerald Robert and Carol Mary H. Dowling of Leeds, a son, Robert Nicholas, born June 28, 1959; blessed October 4, 1959, by Dennis P. Blackhurst.

**Wheeler** : To Robert Harris and Phyllis Jean Wheeler of Chelmsford, a son, David Alan, born August 9, 1959, blessed September 13, 1959, by Robert Harris Wheeler.

**Ross** : To Ronald Archibald and Mona Annie B. Ross of North London, a son, Paul Stanley, born August 1, 1953; blessed September 27, 1959, by Norman Derrick Hawkes.

**Ross** : To Ronald Archibald and Mona Annie B. Ross of North London, a son, Mark Ronald, born November 7, 1951; blessed September 27, 1959, by Dougald Campbell Mikeown.

**Ross** : To Ronald Archibald and Mona Annie B. Ross of North London, a son, Clive Albert, born November 9, 1954; blessed September 27, 1959, by David Mikelvie Rae.

**Green** : To Albert Stanley and Joan Green of Nottingham, a son, Briony Jan, born January 17, 1952; blessed October 5, 1958, by William B. Elkington.

**Green** : To Albert Stanley and Joan Green of Nottingham, a son, Johnathon Lloyd, born, September 30, 1955; blessed October 5, 1958, by William B. Elkington.

**Payne** : To Clive Banfield and Patsy Ann Payne of Nottingham, a daughter, Glynis Melanie Claire, born September 14, 1955; blessed October 5, 1958, by Brian Hayes.

**Payne** : To Clive Banfield and Patsy Ann Payne, of Nottingham, a daughter, Glenda Ann, born April 7, 1953, blessed October 5, 1958, by Thomas A. W. Hezsetine.

**Warriner** : To Jeffrey and Hilary Judd Warriner of Dewsbury, a son, Christopher Mark, born September 14, 1959; blessed October 4, 1959, by Jeffrey Warriner.

**Crozier** : To Robert and Agnes Theresa Crozier of Edinburgh, a son, Brenton, born September 8, 1959; blessed October 4, 1959, by Robert Crozier.

**McCrossan** : To John and Ann McCrossan of Edinburgh, a son, Joseph Michael, born March 10, 1959; blessed October 4, 1959, by Perry J. Bingham.

**Humphries** : To Leonard and Joyce Humphries of Coventry, a son, Derek Lee, born September 11, 1959; blessed October 4, 1959, by Leonard Humphries.

**McBain** : To Hugh and Mary Benson McBain of Paisley, a daughter, Linda Annan, born April 10, 1953; blessed October 4, 1959, by Peter A. Heede.

**Cooper** : To Gordon Eric and Joan Cooper of Derby, a daughter, Ann, born April 25, 1958; blessed July 5, 1959, Gaylen Grover.

**Hurt** : To Charles Joseph and Ivy Yvonne Hurt of Derby, a daughter, Dawn Carol, born June 12, 1959; blessed September 6, 1959, by Benjamin Cooper.

**Cooper** : To Gordon Eric and Joan Cooper of Derby, a son, Steven John, born March 9, 1956; blessed July 5, 1959, by Albert Sunderland.

**Clark** : To Thomas and Mavis Ann Clark of Derby, a daughter, Deborah Jayne, born July 22, 1959; blessed August 16, 1959, by Benjamin Cooper.

**Shaw** : To William Stuart and Joyce Shaw of Derby, a daughter, Alison Jane, born September 13, 1955; blessed July 5, 1959, by Jerry Hiatt.

**Webb** : To Royston Walter Bertie and Gladys Amy Webb of Bristol, a son, Stephen Royston, born January 16, 1953; blessed October 4, 1959, by Sidney Harold Perry.

**Webb** : To Royston Walter Bertie and Gladys Amy Webb, of Bristol, a son, Michael John, born November 24, 1954; blessed October 4, 1959, by John Crabtree.

**Burns** : To George Alfred and Letitia Elayne Burns of Wythenshawe, a son, George Edward, born April 4, 1958; blessed October 4, 1959, by Duane B. Ford.

**Renshaw** : To Kelvin and Brenda Renshaw of Wythenshawe, a son, Russell, born October 18, 1958; blessed October 4, 1959, by William W. Weston.

**Renshaw** : To Kelvin and Brenda Renshaw of Wythenshawe, a son, Martin, born August 25, 1957; blessed October 4, 1959, by William Bates.



- Woodhead** : To Frederick Duncan and Eva Betty Woodhead, a son, Barrie Graham, born July 2, 1954; blessed October 4, 1959, by Herbert J. Cogan.
- Hall** : To Kenneth and John Hall of Sheffield, a daughter, Lorraine Christina, born September 4, 1959; blessed October 4, 1959, by Aubrey Nettleship.
- Wimbleton** : To Albert John and Patricia Wimbleton of Oxford, a son, Michael Albert, born October 8, 1958; blessed August 2, 1959, by Richard W. Newton.
- Henson** : To Russell Elliott and Eileen Cynthia Henson of Oxford, a son, Terry Lee, born March 10, 1959; blessed June 7, 1959, by Loren V. Guthrie.
- Gledhill** : To Brian James and Dorothy Gledhill of Bradford, a son, Calvin Lamar, born September 3, 1959; blessed October 4, 1959, by Donald Bradbury.
- Thorpe** : To Benjamin and Dorothy Thorpe of Ashton, a son, Graham Milner, born December 20, 1953; blessed September 14, 1958, by Benjamin Thorpe.
- Shuttleworth** : To James and Hilda Shuttleworth of Ashton, a daughter, Lorraine, born May 16, 1955; blessed September 14, 1958, by Richard L. Peterson.
- Shuttleworth** : To James and Hilda Shuttleworth of Ashton, a daughter, Tina Louise, born August 3, 1958; blessed September 14, 1958, by A. Clarke Bennett.
- Baynes** : To Edward George and Marian Jean Baynes of Radcliffe, a daughter, Pauline Ruth, born May 31, 1959; blessed August 2, 1959, by Jack N. Leeming.
- Baynes** : To Edward George and Marian Jean Baynes of Radcliffe, a daughter, Carol Jean, born November 29, 1954; blessed August 2, 1959, by Samuel P. Speckart.
- Baynes** : To Edward George and Marian Jean Baynes of Radcliffe, a son, Graham Peter, born June 26, 1953; blessed August 2, 1959, by Dean Prisbrey.
- Baynes** : To Edward George and Marian Jean Baynes of Radcliffe, a daughter, Shirley Anne, born October 16, 1956; blessed August 2, 1959, by Rudolph Hilbert.
- Jones** : To William and Ann Jones of West Hartlepool, a daughter, Karen Ann, born March 19, 1957; blessed October 4, 1959, by John Thomas Andrew Dale.
- Schow** : To Wesley Stewart and Metta Schow of West London, a daughter, Janet, born August 11, 1959; blessed October 11, 1959, by Wesley Stewart Schow.
- Smith** : To Sydney and Lillian Smith of Oldham, a daughter, Heather Christine, born October 29, 1952; blessed October 4, 1959, by Samuel Mills.
- Hargreaves** : To Donald William and Avis Hargreaves of Oldham, a son, Michael Ian, born April 29, 1959; blessed October 4, 1959, by Samuel Mills.
- Brown** : To Charles and Jean Brown of Burnley, a daughter, Deborah Ann, born September 13, 1959; blessed October 4, 1959, by Charles Brown.
- Ripper** : To John Edward and Pauline Ripper of Luton, a daughter, Marina Anne, born July 28, 1959; blessed October 11, 1959, by David E. Simmonds.
- Simmonds** : To David Elston and Eileen Robina Simmonds of Luton, a son, Steve Elston, born April 30, 1959; blessed June 7, 1959, by David E. Simmonds.
- Peacock** : To Francis Albert and Moira Rose Peacock of Reading, a daughter, Susan Mary, born December 26, 1956; blessed October 11, 1959, by Robert Silcott.
- Peacock** : To Francis Albert and Moira Rose Peacock of Reading, a daughter, Wendy Elizabeth, born February 29, 1952; blessed October 11, 1959, by Robert Silcott.
- Downie** : To Charles Irvine and Maureen Ivy Downie of Aberdeen, a son, Michael Leslie, born March 12, 1957; blessed October 4, 1959, by Richard Wheeler.
- Downie** : To Charles Irvine and Maureen Ivy Downie of Aberdeen, a daughter, Susan Elizabeth, born February 4, 1956; blessed October 4, 1959, by Richard Wheeler.
- McGuire** : To Hugh and Gerda McGuire of Glasgow, a son, Robin Hugh, born July 10, 1959; blessed October 4, 1959, by Harold Joseph Dent.
- Douglas** : To Anthony John and Cynthia Douglas of Scunthorpe, a son, James, born September 21, 1959; blessed October 18, 1959, by Albert L. Taaffe.
- Lander** : To Jack and Elsie May Lander of Wolverhampton, a daughter, Sharon Bernice, born August 21, 1959; blessed October 4, 1959, by Jack Lander.
- Barton** : To Frank David and Theresa Mary Barton of Southend, a son, Frank, Jr., born August 4, 1959; blessed October 11, 1959, by Frank David Barton.
- Regan** : To George F. and Edith Myra Regan of South London, a son, Paul, born September 14, 1958; blessed June 7, 1959, by Terence F. Greenwood.
- West** : To Thomas William and Eileen N. West of South London, a son, James Russell, born May 10, 1959; blessed June 7, 1959, by Thomas William West.
- Stevenson** : To Walter F. and Violet D. Stevenson of South London, a son, Paul Anthony, born January 29, 1959; blessed April 5, 1959, by Walter J. E. Chiles.
- Deakins** : To Ronald and Doreen Deakins of Grimsby, a daughter, Ruth, born August 15, 1959; blessed October 4, 1959, by Leslie C. Bushell.
- Wright** : To John Joseph and Elizabeth Wright of Cardiff, a daughter, Julie Elizabeth, born September 12, 1957; blessed October 4, 1959, by Rulon H. Stocking.

## ORDINATIONS

### BIRMINGHAM

- Maurice Howard Rawlings** of Birmingham to Teacher
- Martyr Bruce Reynolds** of Birmingham to Deacon
- Peter Leslie Craven** of Birmingham to Deacon
- Robert Alfred Moorhouse** of Birmingham to Teacher
- Roger Horton** of Birmingham to Teacher
- Charles Robert Reynolds** of Birmingham to Teacher
- Victor Frederick Smart** of Worcester to Teacher
- Thomas William Byrne** of Worcester to Teacher
- Dennis Edward Tisdale** of Birmingham to Elder
- Roy Alan Beale** of Birmingham to Elder
- Frederick Ernest Bradley** of Kidderminster to Elder
- William Richard Tweed** of Nuneaton to Elder
- Donald Arthur Royle** of Coventry to Elder
- Albert John Holt** of Nuneaton to Elder
- Donald Christopher Colson** of Birmingham to Elder
- Clifford Wilson Hardy** of Birmingham to Elder
- Alfred David Slater** of Wolverhampton to Elder

### BRISTOL

- Royston Walter Bertie Webb** of Bristol to Deacon
- Raymond Calderwood** of Newton Abbot to Deacon

### HULL

- David Robert Draper** of York to Teacher
- Michael John Adamson** of York to Teacher
- George Henry King** of York to Deacon
- Frederick Hopkin** of Hull to Deacon



Leonard Webster of Hull to Deacon  
James Allan Bland of Grimsby to Teacher  
William Raymond Collier of Scunthorpe to Elder  
Alan John Kennington of Hull to Elder  
Ronald Jack Manders of Scunthorpe to Elder  
Kenneth Jones, Sr., of Scunthorpe to Elder  
Peter John T. Thomas of Hull to Deacon  
Ronald Christopher Whitehead of Hull to Teacher  
George William Theaker of Hull to Teacher  
Emil Gustave Hess of Hull to Priest

#### IRELAND

John Joseph Alphonsus Clinch of Dublin to Deacon  
George Hamilton Watson of Dublin to Deacon  
Robert Mullon Ditty of Belfast to Priest  
Raymond Samuel Douglas of Belfast to Deacon  
James Edward Kelly of Belfast to Priest  
John Stevenson Chambers of Belfast to Teacher

#### LEEDS

Bernard Fahey of Huddersfield to Teacher  
Robert Eccles of Leeds to Deacon  
Paul Victor Emmerson of Leeds to Deacon  
Gilbert Varley Eagland of Huddersfield to Deacon  
Clifford Moore of Huddersfield to Priest  
Robert Stephen Yull of Huddersfield to Priest  
Jeffrey Oldroyd of Huddersfield to Priest  
Ronald Joy of Bradford to Teacher  
Leslie Thompson of Bradford to Teacher  
Barrie Ramsden of Halifax to Deacon  
Gerald Baker of Bradford to Teacher  
John Stephenson Flintham of Bradford to Priest

#### LIVERPOOL

Stanley Frost of Blackburn to Deacon  
Stanley Frost, Sr., of Blackburn to Deacon  
David Shaw of Blackburn to Deacon  
John Hall of Burnley to Deacon  
Everard Armstrong of Wigan to Priest  
Derek Lucas of Blackburn to Teacher  
Cornelius Marsden of Preston to Deacon  
Thomas Gara of Wigan to Elder  
Henry James Baldwin of Liverpool to Elder  
David Herbert Kershaw of Burnley to Elder  
James Ellins of Burnley to Elder

#### MANCHESTER

Paul Graham Haigh of Oldham to Deacon  
Terence Davies of Oldham to Deacon  
Stephen Robert Cook of Oldham to Deacon  
Peter Furniss Lee of Wythenshawe to Priest  
Allan Stobbs of Wythenshawe to Priest  
Kenneth Ivor Whittle of Oldham to Deacon  
Albert Gary Evans of Ashton to Deacon  
Ernest Preston of Ashton to Priest  
James Victor Corless of Ashton to Teacher  
Michael W. Page of Ashton to Teacher  
Craig Wilkinson Penney of Ashton to Teacher  
Jan Leslie Thorpe of Ashton to Teacher  
Brian Page of Ashton to Deacon  
Kelvin Renshaw of Wythenshawe to Deacon

#### NEWCASTLE

Claude Matthew Whittle of Sunderland to Deacon  
Maurice Peacock of Middlesbrough to Deacon  
Bertie Smith Ingram of Sunderland to Priest  
Hugh Hagen of Sunderland to Deacon  
William Austin Lupton of Sunderland to Priest  
Alexander Whyte Greig of Sunderland to Teacher  
Thomas Seaton Bamford of Sunderland to Priest  
Norman Valentine Winter Griffiths of Sunderland to Priest

#### NORTH LONDON

Ralph William Tiffany of Reading to Priest  
Robin David Rumball of North London to Deacon  
Thomas Hill of St. Albans to Elder  
Philip John Brudenell of Luton to Deacon  
Syril Edwin Collyer of Luton to Deacon

William Knott Sheppard of Luton to Priest  
Robert Mosdell of Romford to Deacon  
George Henry Jaggard of Southend to Deacon  
Alan Henry Fairfoot of Southend to Deacon  
Maurice Alan Young of Southend to Deacon  
Albert Edward Kempson of Luton to Elder

#### NORWICH

Robert George Cole of Lowestoft to Deacon  
John Henry Emerson of Ipswich to Deacon  
Frederick Alexander Phillips of Ipswich to Deacon  
Trevor William Yeo of Colchester to Deacon  
Raymond Francis Smith of Lowestoft to Deacon  
Defrein George Courtney of Norwich to Deacon  
Dennis Robert George Adcock of Norwich to Teacher  
Kenneth Johnson of Norwich to Teacher

#### NOTTINGHAM

Raymond Rowbotham of Derby to Deacon  
Owen Alfred Johnson of Derby to Deacon  
Owen Edmund Johnson of Derby to Deacon  
Gordon Cooper of Derby to Teacher  
William Stuart Shaw of Derby to Priest  
Donald Richards of Peterborough to Deacon  
Alfred Wilfried Einkenkel of Leicester to Deacon  
Herbert George Smith of Loughborough to Deacon  
Terence King of Derby to Elder  
Arthur Coleman of Eastwood to Elder  
Neville Maurice Oldham of Nottingham to Elder  
David Roger Collins of Mansfield to Elder  
Albert Stanley Green of Nottingham to Elder  
Thomas John Grewcock of Leicester to Elder  
Piers Leslie Green of Leicester to Priest  
Leslie Walter Green of Leicester to Priest

#### SCOTLAND

David Finlay McKenzie of Glasgow to Teacher  
William Charles Montgomery, Jr., of Glasgow to Priest

#### SHEFFIELD

David Stuart Wood of Sheffield to Deacon  
Anthony Kenneth Bailey of Sheffield to Teacher  
Sydney Phillipson of Sheffield to Priest  
Kenneth Hall of Sheffield to Priest  
Christopher Ellison of Sheffield to Deacon  
Douglas Ellison of Sheffield to Deacon  
Leslie Alcock of Sheffield to Priest  
Leonard Rushforth of Barnsley to Teacher  
John William Cooper of Sheffield to Deacon  
Alan Maynard of Doncaster to Teacher  
Keith Rushforth of Barnsley to Deacon

#### SOUTH LONDON

John Edward Smith of South London to Teacher  
Arthur Bellchambers of Crawley to Teacher  
Paul Ernest Chandler of Southampton to Teacher  
George Frederick Regan of South London to Deacon  
Robert Charles Kendall of South London to Teacher  
Henry Michael Hambleton of South London to Deacon

#### WALES

Evan Evans of Swansea to Teacher  
Leslie Keith Derosaire of Newport to Deacon  
Ian Neale of Swansea to Teacher  
George Reginald Miller of Cardiff to Teacher  
Harry Wilson Pengilly of Cardiff to Teacher  
Jack Joseph David of Cardiff to Deacon  
David George Butler of Cardiff to Teacher  
Edwin John Turner of Cardiff to Priest  
John Joseph Wright of Cardiff to Deacon

## BAPTISMS

#### BIRMINGHAM

Georgina Wilhelmin Wallen of Coventry  
Muriel Hill Faust of Birmingham  
Herbert Faust of Birmingham  
Elsie May Lander of Wolverhampton  
Lucy May Nash of Wolverhampton

Trevor John Hipkins of Birmingham  
Charles Geoffrey Craven of Birmingham  
Frances Barbara Craven of Birmingham

#### **BRISTOL**

Raymond Calderwood of Newton Abbott

#### **HULL**

George Henry King of York  
Ivy King of York  
Ann Sneyd of Grimsby  
Kathleen Patricia Galloway of Scarborough  
Berenice Kinnaird of Grimsby  
Hazel Wildman of York

#### **IRELAND**

Francis Patrick Clinch of Dublin  
Francis Elizabeth Coll of Belfast  
Cecil Coll of Belfast

#### **LEEDS**

Margaret Williams of Dewsbury  
Paul Victor Emmerston of Leeds  
Carol Mary Dowling of Leeds  
Mary Stewart Loftus of Leeds  
Robert Alfred Kendal of Huddersfield  
Leslie Holland of Bradford  
Mary Selina Holland of Bradford  
Audrey Fozard of Leeds  
Mary Christina Curran of Huddersfield  
Kay Kendal of Huddersfield  
Shirley Hunt of Bradford  
John Wesley Hunt of Bradford  
Eric Briggs of Bradford  
Grace Elsie Briggs of Bradford  
Barrie Ramsden of Halifax  
Lesley Margaret Halstead of Halifax  
Vivianne Carole Halstead of Halifax  
Jean Margaret Halstead of Halifax  
Maurice Victor Halstead of Halifax  
Derrick Siswick of Huddersfield  
Barbara Siswick of Huddersfield

#### **LIVERPOOL**

Joyce Mary Meek of Liverpool  
Cornelius Marsden of Preston  
Frauke Beharrell of Southport  
Dorothy Beels of Southport  
Gwyneth Williams of Southport  
Mary Kathleen Bennett of Southport  
John Hall of Burnley

#### **MANCHESTER**

Edward George Baynes of Radcliffe  
Marion Jean Sanderson Baynes of Radcliffe  
Margaret Hand of Radcliffe  
Margaret Pickering Hand of Radcliffe  
Pamela Read of Radcliffe  
Lillian Bradbury of Radcliffe  
Avis Bolton Hargreaves of Oldham  
Kenneth Ivor Whittle of Oldham  
Jeanne Walne Whittle of Oldham  
Isabel Barr Wilson of Stockport  
James Ernest Goodier of Stockport  
Doreen Evans of Ashton  
Albert Garey Evans of Ashton  
Joyce Burd of Ashton  
Derek Burd of Ashton  
Denzil Andrew Grimshay of Ashton  
Mary Perrin of Ashton  
Irene Edwards of Ashton  
Muriel Barton Tomlinson of Oldham

#### **NEWCASTLE**

Claude Matthew Whittle of Sunderland  
June Mullen of Middlesbrough  
Alexander Tolmie of Newton Aycliffe  
Vera Porter of Newton Aycliffe  
Thomas Phillips of Newton Aycliffe  
Florence Marion Phillips of Newton Aycliffe  
Brian Wyatt of Newton Aycliffe  
Doreen Whisker Hagan of Sunderland  
Hugh Hagan of Sunderland  
Patricia Grace Gardner of Newcastle  
Garth Gardner of Newcastle  
Jean Whisker of Sunderland

Ivan Whisker of Sunderland  
Maureen Hagen of Sunderland  
Hugh Hagen, Jr. of Sunderland  
Isaac Mithcison Williams of West Hartlepool  
Ethel Williams of West Hartlepool  
Mary Ethel McCready of Sunderland

#### **NORTH LONDON**

Lynda Alison Steel of Romford  
Jonathan Russell East of Luton  
Cyril Edwin Collyer of Luton  
Lillian Gladys Collyer of Luton  
Phillip John Brudenell of Luton  
Patricia Margaret Brudenell of Luton  
Michael John Brudenell of Luton  
Kathleen Mary Lawrence of Southend  
Valerie Daphne Wilkinson of St. Albans  
Olive Wilshaw of St. Albans  
Robin David Rumball of North London  
Stephen Christopher Templeman of Southend  
Iris May Templeman of Southend  
Ivy Joan Oakley of Southend

#### **NORWICH**

Thomas James Phillips of Ipswich  
Valerie Audrey Phillips of Ipswich  
Audrey Evelyn Phillips of Ipswich  
John Henry Emerson of Ipswich  
Sybil Pauline Sheldrake of Ipswich  
Algernon Richard Sheldrake of Ipswich  
Sandra Grace Jasper of Colchester  
Trevor William Yeo of Colchester  
Edna Doreen Catchpole of Lowestoft  
Nora Florence Larter of Lowestoft  
Jean Irene Rose Smith of Lowestoft  
Raymond Francis Smith of Lowestoft  
Christine Margaret Vingoe of Lowestoft  
Barry Treloar Vingoe of Lowestoft  
Irene Doris Vingoe of Lowestoft  
Alan Jack Staff of Gorleston

#### **NOTTINGHAM**

Florence Craven of Derby  
Anne Patricia Holman of Derby  
Mavis Ann Clark of Derby  
Mark Steven Taylor of Leicester  
Alfred Wilfried Einkenkel of Leicester  
Elsie Hilda Einkenkel of Leicester  
Raymond Rowbotham of Derby  
Christine Helen Rowbotham of Derby  
Gail Olive Harrison of Derby  
Owen Alfred Johnson of Derby  
Ethel Alice Johnson of Derby  
Owen Edmund Johnson of Derby  
Penelope Rippon of Peterborough  
Herbert George Smith of Loughborough  
Frances May Smith of Loughborough  
Joan Swann of Mansfield  
Kathleen Swann of Mansfield  
Edith Swan of Mansfield

#### **SCOTLAND**

Yvonne Geirnaert of Edinburgh  
Marguerite Geirnaert of Edinburgh  
Doreen Nicol Edward of Dundee  
George Edward of Dundee  
John Borsser Beaton of Aberdeen  
Audrey Anderson McKay of Aberdeen  
Phyllis Beaton of Aberdeen

#### **SHEFFIELD**

Jacqueline Hoskins of Sheffield  
Olive Tomlinson of Sheffield

#### **SOUTH LONDON**

Alan Valentine Bollans of South London  
Kenneth Edward Pantling of Portsmouth  
Marion Gwendoline Pantling of Portsmouth  
Brian Harold Goulding of Bournemouth  
Fay Patricia Goulding of Bournemouth

#### **WALES**

Mary Elizabeth Singer of Merthyr Tydfil  
Blodwen May Jones Pulman of Merthyr Tydfil  
Elizabeth Emily Davies Stephens of Merthyr Tydfil

# Missionary Activities

## ARRIVALS :

	<i>From</i>	<i>To</i>
<i>October 27, 1959</i>		
<b>Maureen Doris Grundy</b>	Rugby, Warwickshire	Wales
<i>November 2, 1959</i>		
<b>Dallas Lon Bailey</b>	Wellsville, Utah	Nottingham
<b>Kenneth Price Borg, Jr.</b>	Salt Lake City, Utah	Norwich
<b>Edward DeVerre Bottom</b>	Tooele, Utah	Nottingham
<b>John Marshall Brough</b>	Los Angeles, California	Manchester
<b>David Cooper Cannon</b>	Glendale, California	Liverpool
<b>Paul Creer Driggs</b>	Wilmette, Illinois	South London
<b>Myrna Lee Lisonhee</b>	Mesa, Arizona	Liverpool
<b>Paul Anderson Parker</b>	Wellsville, Utah	Norwich
<b>Nita Marlene Sorenson</b>	Arimo, Idaho	Leeds
<b>Barrie Stevens</b>	Hucknall, Nottingham	South London
<b>Gary Lavell Whatcott</b>	Salt Lake City, Utah	Liverpool
<i>November 3, 1959</i>		
<b>Vernon H. Jensen, Jr.</b>	Ithaca, New York	Sheffield

## TRANSFERS :

	<i>From</i>	<i>To</i>
<i>October 10, 1959</i>		
<b>Samuel J. Parkes</b>	Newcastle	Birmingham
<b>Paul F. Howard</b>	Birmingham	Newcastle
<i>October 16, 1959</i>		
<b>Geraldine Shipley</b>	Liverpool	Manchester
<b>Rosaline Newman</b>	Liverpool	Mission Office
<b>JoAnn Lindorff</b>	Manchester	Mission Office
<b>Stephen Parry</b>	Sheffield	Norwich
<b>Roland Gee</b>	Norwich	Mission Office
<i>October 19, 1959</i>		
<b>John Gadd</b>	Hull	North London
<b>Bryce D. Cahoon</b>	Bristol	Hull
<b>Alan MacWhinney</b>	Nottingham	Mission Office
<b>Samuel Longbotham</b>	Mission Office	Nottingham
<b>Larry Dean Gerratt</b>	Birmingham	Mission Office
<b>Leon Petersen</b>	North London	Birmingham
<b>Kenneth G. Williams</b>	Mission Office	Bristol
<i>October 26, 1959</i>		
<b>Ronia Jean King</b>	Mission Office	Newcastle
<b>Donna Rae Shoemaker</b>	Newcastle	Mission Office
<i>October 27, 1959</i>		
<b>Robert Clark</b>	Leeds	South London
<b>Paul Day</b>	South London	Leeds
<b>Sylvan Wood</b>	Manchester	Newcastle
<b>Heber Dunn</b>	Newcastle	Manchester
<i>October 30, 1959</i>		
<b>JoAnn Lindorff</b>	Mission Office	Nottingham
<i>November 3, 1959</i>		
<b>Rosaline Newman</b>	Mission Office	Liverpool
<b>Mamie Wasden</b>	Leeds	Mission Office
<b>Stephen Parry</b>	Norwich	Nottingham

## APPOINTMENTS :

**Larry Dean Gerratt** appointed Travelling Elder, effective October 19, 1959.  
**Alan MacWhinney** appointed Travelling Elder, effective October 19, 1959.  
**Jerry Htatt** appointed Manager, Literature Department, and Correspondence Secretary, effective October 19, 1959.  
**Donna Shoemaker** appointed Assistant Mission Secretary, effective October 26, 1959.  
**Raelene Wood** appointed Secretary to the Mission President, effective October 26, 1959.

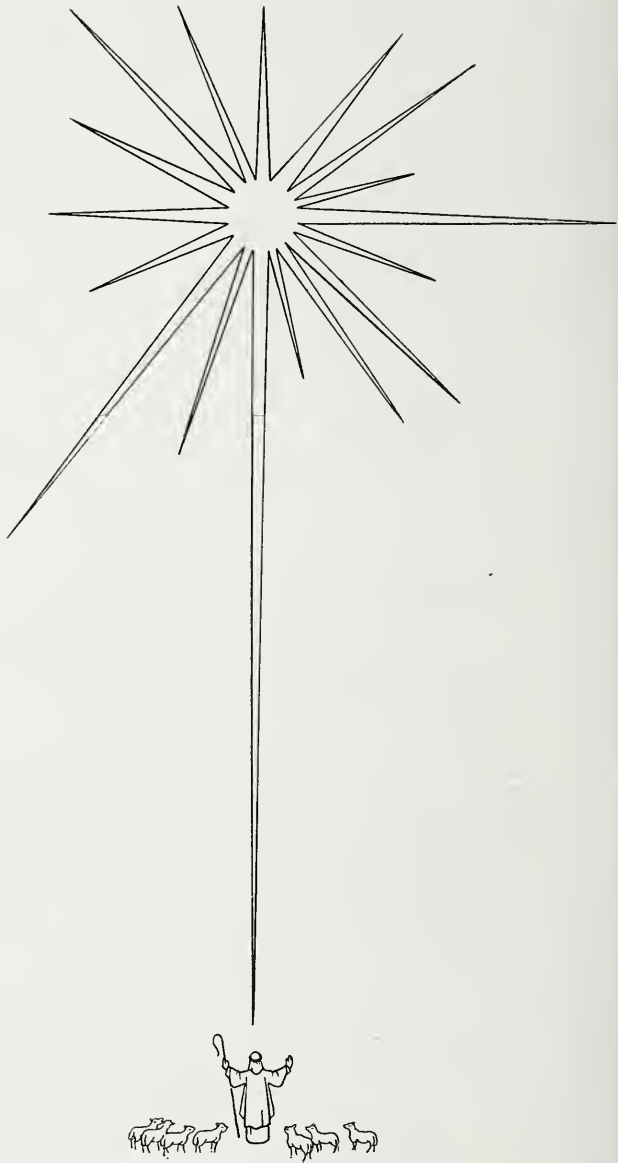
## RELEASES :

	<i>From</i>	<i>Districts Laboured</i>
<i>September 15, 1959</i>		
<b>Ramon Cotton-Betteridge</b>	Oxted, Surrey	Nottingham, Manchester
<i>October 7, 1959</i>		
<b>Geoffrey Taylor</b>	Spondon, Derby	North London, Liverpool

GEOFFREY TAYLOR



RAMON COTTON-BETTERIDGE



**MILLENNIAL  
STAR**  
1959

*Merry  
Christmas*